

THE ECLECTIC REVIEW,

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- Art. I. 1. *A Treatise upon the Poor Laws.* By Thomas Peregrine Courtenay, Esq. M.P. 8vo. 1818.
2. *Considerations on the Impolicy and Pernicious Tendency of the Poor Laws; with Remarks on the Report of the Select Committee of the House of Commons upon them; and Suggestions for improving the Condition of the Poor.* By Charles Jerram, A.M. Vicar of Chobham, &c. 8vo. 1818.
3. *A Summary View of the Report and Evidence relative to the Poor Laws, published by Order of the House of Commons, with Observations and Suggestions.* By S. W. Nicoll. 8vo. 1818.
4. *Observations on the Circumstances which influence the Condition of the Labouring Classes of Society.* By John Barton. 8vo. 1817.
5. *An Inquiry into the Nature of Benevolence, chiefly with a View to elucidate the Principles of the Poor Laws, and to show their immoral Tendency.* By J. E. Bicheno, F.L.S. 8vo. 1817.
6. *Minutes of Evidence taken before the Committee appointed to consider of the several Petitions relating to Ribbon Weavers.* Ordered by the House of Commons to be printed, 18th March, 1818.

MORE than four hundred volumes on the subject of the Poor Laws, are enumerated by Sir Frederick Eden, and still this vast and intricate subject, vast as regards its bearings upon human happiness, and intricate on account of its involving in the discussion the fundamental principles of political science, is continuing to employ and to baffle the sagacity of our legislators and philosophers. Not fewer than sixty-six statutes (forty of the number during the present reign) have been passed since the famous 43d of Elizabeth, (which was itself a digest of all the existing laws on the subject,) in order to give perfection to the present system. And now, the eventual abolition of the whole, the clearance of the Statute-Book from the total nuisance of the Poor Laws, is represented as the only adequate remedy for this gigantic mischief, 'the political plague of

‘England.’ One writer, whose name carries with it very considerable weight,* has not scrupled to affirm, that ‘No Scheme for the amendment of the Poor Laws merits the least attention, which has not their abolition for its ultimate object.’ And even the Committee of the House of Commons seem to be of opinion, that their abolition would be decidedly beneficial, could it be effected with safety. In the interim, some remedial regulations are on all sides admitted to be indispensably necessary, in order to arrest the accelerating progress of the evil. ‘The strongest conviction of the impolicy and mischievousness of the system, has as yet,’ remarks Mr. Courtenay, ‘induced no man to propose its total and immediate abrogation;’ while those who are for proposing palliatives, are ‘willing that every partial amendment should have a tendency towards a general abandonment.’ As to the best means of introducing a reform, however, there fortunately exists a diversity of opinion which will, we hope, secure the rigid and suspicious examination of any legislative project of the nature of experiment. It will be well if the clamour and the panic which have spread through all ranks, on the subject of the Poor Laws, and the vehement eloquence with which the dangers arising from the Law of Relief have been aggravated, should not favour the passing of enactments not less injurious, in some points of view, than the evils they are ostensibly designed to remedy.

All that we shall attempt in the present Article, is, to introduce our readers to a general view of the question itself; we shall then proceed to examine the measures proposed, by way of mitigating the existing burden. There are a few previous considerations which, although some of them may appear little better than truisms, the reader may find it very convenient to carry with him into the investigation.

In the first place, whether there exist a Law of Relief, or not, there will always remain a portion of the community in a state of poverty. Whether the Poor Laws tend to lessen, or to increase, the sum of Pauperism, they are not the cause of poverty. This is a state which, under any conceivable circumstances of society, must be incidental to a large portion of the labouring classes. When the population of a country has attained the point at which the supply of labour is fully adequate to the demand, the wages of labour are not likely to remain much higher than suffices for the bare subsistence of the labourer and his family. This is poverty, when a man can earn no more than he must expend in the supply of his daily wants; and when his earnings fall below the sum requisite for his main-

* Ricardo “On the Principles of Political Economy and Taxation.” p. 113.

tenance, his poverty sinks to the point of indigence. Those of the labouring classes whose earnings are casual or uncertain, are, it is obvious, in perpetual danger of falling into temporary indigence. A depreciation of labour below the price of subsistence, will have the effect, without any fault on the part of the suffering class, of placing them in the permanent condition of paupers. This depreciation may take place in particular branches of labour, without implying any redundancy in the population, or in the general supply of labour. It may arise from local and temporary causes. It is indeed, the inevitable consequence of the fluctuations which take place in the demand for the commodities which labour is employed in producing; and unless the hands which have been habituated to one species of labour, could be immediately employed in a totally different species of manufacture, occasions of local and partial distress must occur continually in every country, the capital of which is liable to undergo any change in its application.* It is ridiculous to advert to 'the race between population and provision,' in proof of the necessary existence of poverty, since, in point of fact, it has, in this country at least, nothing to do with the cause of pauperism. If the whole capital of the country could be more beneficially employed in commercial enterprise or in manufactures, than in agriculture, and it was found more advantageous to import corn than to grow it, the quantity of provision obtained by home cultivation would be indefinitely lessened; but we should have in that case no more to fear from the geometric increase of population, than we have at present; nor would there be necessarily any increase in the number of poor. The 'demonstrations of Malthus' on this subject, to which Mr. Jerram and some other writers appeal, may therefore be safely left out of the present question. There have been commercial states which have subsisted and risen to wealth and opulence, without any part of their resources being derived from agriculture. Were a nation wholly dependent, indeed, upon the physical powers of the soil of its own territory, long before the check of famine should be suffered to operate upon the population, we should expect that at least its waste lands should be brought universally into cultivation, and that the thousands of acres occupied by park-land and pleasure-ground, should not be put quite out of the calculation, nor yet the exhaustless provision of the waters which wash its shores. And before the poor were left absolutely to starve for want of a sufficient supply of food, the claims of a numerous rival class of superfluous consumers, such as dogs and hunters, might be reasonably called in question. After all, the remedy of Emi-

* Hence the impolicy of the old Apprentices Laws.

gration, in the case of any real excess of people, remains to be extensively applied. That excess, however, must have relation to something different from the quantity of provision derivable from the soil.

In order to the production of any species of commodity, two things must co-operate, Labour, and Capital. Labour, unassisted by some species of Capital, is under scarcely any conceivable circumstances, adequate to give existence to even the rudest species of produce. But some—in fact the greater part of every civilized community, must of necessity be destitute of capital; must be in the condition of mere labourers, who, as such, are dependent upon the Capitalist for his co-operation in giving employment and efficiency to their industry. The general prosperity of a country depends upon the increase of its capital keeping pace with the increase of the supply of labour; nor is there any possibility that the combination of these should ever fail to procure the supply of the utmost wants of the population. But where, in the natural progress of society, the capital of a country accumulates in the hands of a few, while the numerical proportion of labourers has become greatly increased, although the quantity of labour may not upon the whole exceed the demand, yet, it is obvious that the dependence of the labourer upon the capitalist places him in a much more precarious situation than formerly. The object for which the capital of the one, and the labour of the other, are brought to co-operate, is, the production of the means of subsistence and wealth; and the basis of the contract, the only bond between them, is reciprocal benefit. If, therefore, the prospect of benefit to the capitalist be by any circumstances cut off, the withdrawal of his capital from that branch of productive industry, follows of course, and the labourer in that branch is left to form, if he can, a connexion with some new employer. The capital exists the same, but it is diverted into a different channel. The quantity of labour to which it gives an efficient direction, may also be the same, but a different species of labour is set in action by it, and a connexion is formed with a different class of individuals. The division of labour, which has conducted so powerfully to the increase of wealth, has rendered the labouring classes at the same time more dependent, and more exposed, on any considerable fluctuations of capital, to sink into helpless indigence.

Whatever moral claims an individual who has contributed to the wealth or convenience of another, may have upon his benevolence, it is obvious that the labourer has no right to expect that his employer shall continue to occupy his capital, in putting in action a species of labour which has ceased to be beneficially productive. In other words, no man has a natural right to be

employed by another, no abstract right to employment. He is not entitled to say, You shall purchase my labour, although it cannot benefit you. There is no doubt that the Law of Relief, which directs the parish to find employment for the able-bodied poor, is founded upon a false view of the fundamental principles of political science. There is either capital enough in the country to give employment to the supply of labour, or there is not. If there is not, it is useless to divert it from the support of the workmen it is putting in action, to the relief of the pauper. If there is, it must be because the particular species of labour to which the individual was habituated, has ceased to be beneficial to the capitalist, that the demand for it has subsided. In either case, additional employment can be created only by the increase of capital; and that which cannot be furnished, the poor have surely no right to demand, any more than the Legislature has the power to compel its production.

It is a very different question, whether labour, when actually co-operating with capital in the production of wealth, shall have its due remuneration in the shape of wages. Between the propositions, that every labourer has a right to be employed, and that every labourer who is employed shall be adequately paid for his labour, there is a most material distinction. The state of dependence in which the labouring classes are at all times placed, more or less, upon the holders of capital, tends to render them content with a very small share of the produce of their labour; and as the amount of the wages of labour, is always so much deducted from the profits of the capitalist, there is a constant conflict of interests between the workmen and their employer, who, under circumstances leading to a depreciation of the particular kind of labour, has often taken advantage of his power, to reduce the wages even below the price of subsistence. By this means, it is often pretended that he is enabled to give employment, with the same capital, to greater numbers than he could support, were he to give the full wages of labour.

It is easy to perceive the fallacy of this pretext for what amounts to a most unjust as well as a most impolitic species of oppression. It is unjust in two respects; first, to the labourer, not the less because he consents* to work upon the condition of

* Cases, however, have occurred, in which the consent of the workmen has been altogether dispensed with. In the evidence of Mr. Peter Gregory, before the Committee appointed to consider of the petitions relating to the Ribbon Weavers, the following question occurs: 'Have the masters reduced the wages of weaving without notice?' The answer returned is; 'Yes: in many instances, when a man has taken in his work at the end of the week, the master, without any previous information, has insisted upon paying less than he did the preceding week, and the weaver, being reduced to extreme poverty, has been obliged to submit.'

reduced wages, since the circumstances of which so unfair an advantage is taken, cannot be said to leave him the power of option. He must submit, or starve. Yet the fair price of labour is still his due, and no variations in the profits of stock, can be allowed justly to affect the value of labour. That which determines the share of produce which equitably belongs, in the shape of wages, to the labourer, is either the price of subsistence, (that is to say, the value of money in relation to the necessities of life,) or the quantity of capital which must be associated with the given proportion of labour, in order to render it productive. This last, however, will operate in contributing to fix the price of the commodity, rather than in determining the value of labour. The variations in the demand for a commodity, which affect its market price, produce, of course, a very great rise or depression in the profits of the capitalist; but, so long as the price of subsistence continues the same, the equitable value of labour remains undiminished; it is therefore the grossest injustice for the capitalist to seek to repair his losses, by a tax upon the industry of the labourer, in the shape of a reduction of his wages, when the speculation in which his property is embarked, is purely his own, and the average profits upon his stock have been, as they almost always will be found to be, proportioned to the *degree* of speculation involved in the concern. Those who have no other resource than that physical power of labour which just suffices for their daily maintenance, are, in this case, made ostensibly to share, as partners, in the loss, although they had no corresponding share in the gain of their employer.

The practice of reducing wages below the means of subsistence, is unjust, however, in another respect. The labourer is in the first instance oppressed; and this oppression falls upon him just in proportion to his honesty and independence in struggling with the reverse in his circumstances. For let these fail him, and, by becoming a pauper, he at once transfers the burden to the community, who, according to the present system, are bound to make up the deficiency in his wages. That is to say, the capitalist, in consequence of the reduction in his own profits, claims the right of appropriating a certain portion of labour *gratis*, and this method of diminishing his own risk or his own loss, at the expense of the community, he represents as a favour done to the public, since, as he argues, the burden of pauperism is lessened just so far as he furnishes the wages of employment. But in the first place, no individual has a right, because the supply of labour may at any time reach the point of excess, to serve himself with a double quantity at the same price, since it cannot be pretended that he is not benefited by the whole which he employs. A fall in the market price of his commodities, may leave him smaller profits upon his stock after he

has paid the wages of labour ; but the labour itself has had the same share as formerly in the business of production, and has lost nothing of its efficient character. The same quantity of labour is still as necessary, and essentially as useful to the agriculturist or to the manufacturer, as before ; only, the results are not so profitable ; the surplus of the expense of production is not so great, and the motive to that particular mode of employing capital, is correspondently weakened. More labour for the same wages, therefore, is requisite, in order to allow of the profit remaining the same. But the question is, Has the employer any right to this additional quantity of labour at the public expense ? It is not that he does not require the labour, (for he would not employ men in any work which did not promise to be beneficial, nor yet that he does not require the number of labourers, for it is very seldom, we apprehend, that two men are engaged to do what one man could accomplish, except in the case of roundsmen and parish labourers,) but that he is not so well able to afford the price of labour, and could not otherwise purchase so much in quantity, as formerly. But the purchase of labour, that is to say, the employment of the labourer, if it be at a price insufficient for his maintenance, is obviously no benefit to the community. In the case of every honest hard-working labourer who, while in full employment, becomes added to the ranks of paupers, society suffers a positive injury. We are not to look at the sum of relief merely, which is to be extracted from the community in form of a rate, in order to make up the deficiency of wages, but we are to consider the numerical amount of individuals thus relieved, which, upon the system alluded to, is frightfully increased. And it is this very system which converts the bounty into an individual right, which leads the labourer to demand at the hands of the parish the means of subsistence, not as alms, but as wages, and which, while it negatives the efficiency of labour, destroys the motive to industry. Surely, nothing can be more equitable than that employment and maintenance should go together ; that the labourer should have his hire ; and if in any particular branches of productive industry, capital and labour are no longer capable, to the same extent as formerly, of beneficial co-operation, let them be suffered to flow into a different channel. For since there can be no redundancy of labour, unless there is either a diminution or a misapplication of capital, a real want of employment must be the effect, not of an excessive population, but of some other cause probably of a local and temporary nature.

These remarks are directly applicable, it is true, only to the case of the forced depreciation of labour, when, for the same work, inferior wages are given. Where labour is adequately remunerated, the necessity of partial relief may be consequent

upon partial employment. But it is notorious, that, to a considerable extent, there has prevailed a systematic commutation of wages for poor's rates; a practice which the intelligent author of the "Summary View" justly stigmatises as both 'injurious' in its consequences, and scandalously dishonest.'

'If the actual value of a man's labour is 15s. per week; he is perhaps paid 5s. by his employer, and 10s. by the parish, i. e. if he has a family. Now as far as wages are paid by the rate, it is a positive injustice to those who do pay rate, but who do not employ labourers. It is equally unjust to a labourer without a family; his work is worth 15s., and he is to receive 5s. only, or 5s. with some small addition. He is obviously cheated of 8 or 10s. weekly. But he may go elsewhere—there is no labour (employment) elsewhere to be got, or the same fraud prevails.

'But the great mischief of the plan is, that the parochial part of the wages is given indiscriminately, so much per head. Every one is upon the parish; most persons receiving very largely; industrious or indolent, it is all the same. Here is very clearly an inherent system of progression, the wonder is, not that the rates amount to 8 or 9s. in the pound; but that they amount to so little. In fact, all the poor are to be well fed at all events; the whole that can be expected in a parish acting thus, will be idleness, poverty, and poor rates.' p. 70.

The agricultural capitalists were, we believe, the class who first commenced this ruinous system. It was alleged to be bearing hard upon the farmer, that he should have to sustain the burden of maintaining all the poor in employment:—just as if he could possibly employ them without profiting by their labour! When, therefore, the failure of crops and other circumstances occasioned a diminution in their profits, they hit upon the expedient of reducing the wages of labour, and making up the deficiency by a rate. This short-sighted policy, which in many instances cost them, in the shape of an increased rate, more than they nominally saved by the reduction in the price of labour, has been adopted in turn by other classes, to an extent far more injurious. The Minutes of Evidence relative to the Ribbon-weaving trade, contain some highly important representations as to the effects of this system of depreciation. It appears that in the city of Coventry, the aggregate amount of the poor's rates, in the period between January, 1817, and January, 1818, was, nineteen shillings in the pound in the great parish called St. Michael, and fifteen shillings in the parish of the Holy Trinity. The population is about 18,000, out of which nearly one-third receive relief. Of 3,519 houses, 1,100 only are rated to the poor; the remaining inhabitants being incapable of contributing. The greater proportion of the persons relieved, are stated to be those who are employed in the Ribbon Trade, and the increase in the poor's rates is unequivocally ascribed by the witnesses, to *inadequate wages*. 'The ribbon weavers in Coventry,' affirms

Mr. Carter, (the Town clerk of Coventry, and one of the Directors of the Poor,) 'are all inadequately paid.' There is a practice of taking what are termed half-pay apprentices, which has had the effect of greatly increasing the rate. 'The master (by the agreement) is to have one-half of the apprentice's earnings, and the apprentice the other half, and to maintain himself or herself.' The consequence is, that not being able to maintain himself, and the master not being bound to support him, the apprentice becomes a burden upon the poor's rate. This system, of course, has the effect of employing and introducing into the business more hands than the business itself is capable of maintaining; and similar results will follow the adoption of a corresponding policy in other branches of labour. The farmer, by being allowed to employ more than he can afford to maintain, while the rate is looked to both by the employer and the labourer to make up the deficiency, is favouring, to an unnatural degree, the production of the supply of labour, beyond what is required by the capital which is to employ it. The half-pay apprentice scheme in the ribbon trade, has inevitably had the effect of reducing wages, and the reduction of wages that of bringing the fathers of families to distress, and to the parish.

Two years ago, a general agreement was entered into by the masters, to pay the journeymen according to a fixed scale of prices; but this agreement was not uniformly adhered to *for a single week*, and above a year ago they altogether departed from it! Instances, similar to the one referred to in a preceding note, are affirmed to have occurred, in which weavers, defrauded of their fair pay, have in vain applied to the magistrates, who could give them no redress. The following question is put by the Committee.

'Would it in your judgment and belief, be attended with advantage, were the justices in quarter sessions to regulate the prices of labour in the silk trade, in the same way as in London and Dublin?—I have no doubt of it; and I have been assured also, that that will be the effect, by most of the principal manufacturers in Coventry, provided it could be done as a general measure for the whole of the silk manufacturers through the kingdom.'

One very important remark deserves to be noticed, since it seems to bear immediately upon the fact, that the rise or fall of wages, is a circumstance having no necessary connexion with the demand for the commodity. In reply to the question, What would be the effect of a regulation of prices by the magistrates, upon the interests of the journeymen, when trade was very slack, the witness, Mr. Peter Gregory, states that he has

'endeavoured to ascertain whether those persons, paying the lowest price in a depressed state of trade, on that account manu-

factured more goods than when they paid a higher, and the result of these inquiries has been in the negative ; that those paying the lowest price did not thereby employ their hands any better.'

The same witness gives it as his opinion, that the low rate of wages will never, in a general way, operate with the manufacturer, as an inducement to employ hands in making articles on speculation ; the chances of an advantageous opening which shall adequately remunerate such an employment of capital, being too small to operate as a temptation.

A respectful address is inserted in the Minutes, from the Weavers, the Retailers, and the Community, to the Ribbon Manufacturers of Coventry, containing a manly and dispassionate remonstrance on the unprecedented and unjustifiable reduction in the price of labour.

'The trade,' say these Gentlemen, 'we know, is depressed ; but when equally depressed on former occasions, was it deemed necessary, was it ever attempted, was it even in the heart of the manufacturers, to reduce their hands to vassalage and ruin, by lowering the price of their labour beneath the standard of the trade? *We do not intreat you to give out more work than you can sell, but we ask you in the name of generosity, of citizenship, and of equity, to give a living price for what you do make.*'

Those masters who are desirous to pay fair prices, are, it is obvious, where such a plan is generally acted upon, compelled to the contrary, in order to be able to compete with their neighbours. The emigration of the most ingenious workmen, both throwsters and machinists, the loss of machinery, and eventually *the loss of market*, all naturally follow as the consequences of this ruinous system.

We now turn to the evidence of Mr. William Hale, in respect to the contrast presented by the state of things in Spitalfields. There is perhaps no individual in the kingdom, to whom the poorer classes are under so substantial obligations, as they are to this intelligent philanthropist ; no one who has displayed more practical knowledge and experience on all parochial and charitable concerns. His evidence on subjects connected with the Poor Laws, has been repeatedly called for by Committees of the House of Commons, and it is always highly deserving of attention. As the point to which we may appear to have too long diverted from the main subject, is, in fact, one of radical importance, as the alarming increase of the poor's rates, has taken place chiefly, if not exclusively, in manufacturing districts, and as the principle which we are now examining, has begun to be universally acted upon, we shall make no apology for detaining our readers a little longer with the details of evidence produced before the Committee, but proceed to lay before them the substance of Mr. Hale's testimony. His silk manufactory is

in Spitalfields, and of course falls under the operation of the local Acts, passed in the 13th, 31st, and 51st of the present reign, for regulating the wages of the weavers within the county of Middlesex.

‘ Previous to the Act of the 13th of the present King, were there frequently disputes between the masters and men in the silk trade, in regard to the prices of labour?—Very frequently; they increased at last to such an alarming degree, that the Legislature thought it right to interfere, for there were many acts of violence and some murders committed, and a great deal of property was destroyed by the journeymen, which belonged to the respective masters that did not pay what was considered the standard price; certain individuals were sent out of a night with cutlasses, swords or knives, to cut up the silk and weaving utensils, and thus property was destroyed to the amount of one or two hundred pounds a night.

‘ Was it in consequence of those disturbances that that Act was made?—Yes.

‘ What have been the results of that Act with respect to the Trade?—The results of that Act have secured to the industrious journeymen what may be considered as a fair price for their labour, has kept the district perfectly quiet, *and in a great measure has prevented the exorbitant rise of poor rates, which we must have had recourse to, to make up for the deficiency of the earnings of the industrious poor,* had they been oppressed to that degree, which it was very evident, if left without any kind of legislative interference, many manufacturers would have availed themselves of in the hour of distress.

‘ You are satisfied, from your own experience, that the regulation of the price of wages by the magistrates, has been beneficial to the masters and the men?—It has secured to the journeyman, what I conceive to be a fair reasonable price for his labour, and which he is justly entitled to. I am not aware that if there had been an Act of Parliament in favour of the journeymen, that more plain goods would have been made in Spitalfields; but it has operated in this manner; when trade has been very flat, manufacturers in the country have availed themselves of the distress, and have suddenly made more figured goods, because they could get them done so very cheap, whilst we are obliged to pay the full price in Spitalfields; that has operated to the injury of the journeymen in our district, by removing many of the figured or fancy works, and they are made at reduced prices in the country; but as it regards the staple works, or plain goods, that we make in Spitalfields, I do not apprehend that it has been any injury to the manufacturers or journeymen in our district.

‘ Are you aware of any serious inconvenience to the Trade, if any general enactment should take place, to regulate the price of labour in the silk trade throughout the country?—I wish to be understood, as confining my observations entirely to the silk trade in this respect, because there is an amazing difference in the linen, cotton, and woollen business, where it is a nice point how low you can bring them to market, so as to compete in foreign markets; but the duties

on the importation of the raw silks are so very high, it is morally impossible for us, if we could make them without paying any thing for labour, to compete with the markets on the Continent.

‘What is your own opinion with respect to the repeal of the Acts in question, as it regards Spitalfields?—I think it would be a most unfortunate circumstance, as connected with the journeymen themselves: I allude to no individual, but my experience has led me to know, that many would be tempted in the time of adversity to screw them down so much, that men would be under the necessity of working very hard for what would not procure them bread enough to eat; they would then be driven to the poor’s rates, and thus sink in the scale of society; and it would operate much to the deterioration of their morals, as well as produce an alienation from that country and government under which they could not live by honest means.

‘You have served parochial offices in Spitalfields?—Yes, I have; I have been treasurer of the poor’s rates many years.

‘You have had great opportunities of investigating the state of the poor in that district?—I have; and I have seen the effect of the principles which I have now stated, when acted on in other trades; and have witnessed their very baneful effect on the morals of the people, as well as the injury done to the parish in which they reside.

‘Was there not a very considerable distress a year or two ago amongst the labouring classes in Spitalfields?—The distress which is alluded to now, was not confined to the silk trade. Indeed, if I were to speak as treasurer of the parish, I should give it as my opinion, that the silk trade, under the severest pressure, never brings us half the burthens that other trades do; for, generally speaking, the weavers are better paid for their labour; when there comes a general depression of all descriptions of trade, we suffer a great deal more from journeymen shoemakers, journeymen bricklayers, carpenters, bricklayers’ labourers, and others. It is a mistaken notion in many gentlemen, to suppose that the distresses of Spitalfields arise entirely from the silk manufacture: it is the local situation of the place, in consequence of the multitudinous cheap lodgings to be obtained there, which cannot be had in the city, and which naturally force all the labouring poor of every description to the eastern part of the district, from the city; consequently, in a very peculiar season of distress, our chief resource is to assess the poor to support the poor.

‘Then you do not attribute the distress which prevailed at that time in Spitalfields, at all to those Acts of the 13th and 51st of the King, which regulated the wages of the weavers?—I do not, I think if it had not been for those Acts, it is possible a few more people might have been partially employed in Spitalfields; but this would have increased the quantity of goods unsold at the same period, so that there would have been less made some months after; besides, the universal reduction of wages would have greatly increased pauperism, and produced a moral degradation in the sufferers, which can be sufficiently appreciated only by those who have witnessed its baneful effects in swelling the tide of human depravity; therefore, taking the whole together, I think the Acts are very beneficial to the district.

‘What are your poor rates?—6s. in the pound (at rack rent.)

‘What were they at the time of the great distress twelvemonths ago?—No more, I believe. If we had attempted at that time to increase the rate, the aggregate amount of the sum collected, would have been less than it is now, (less at a seven shillings rate than at a six shillings rate) because most of them are poor people. At the same time we kept getting very much in debt.

‘Was there not a very considerable contribution at that time, which materially assisted your expenditure for your poor?—Yes; and at the same time relieved many hundreds of deserving characters; but, as might be naturally expected, when it was made so public, many came and sought lodgings there, hearing money was to be given away, who, but for that circumstance, would not have come into the parish: when the public subscriptions ceased, they had recourse to parochial relief, and as a casual poor, we are under the necessity of maintaining them.

‘In the course of your experience, have you observed, that when families have received parochial aid, they have afterwards been disposed to become independent of the parish again, and do without that help?—I have very rarely met with an instance of the kind. When once an individual partakes of that relief, the little hedge of his independence is broken down, and his usefulness is lost to society.

‘Have you not found that those persons who are independent of parochial relief, pay more attention to the education of their children and the comforts of their family, than those who have been in the habit of applying to the parish for support?—A great deal. I have invariably found, that when once a man or woman descends to partake of parochial relief, his usefulness to society is lost; it is the individuals who can say, “Thank God, I have never been a pauper,” and who will try to get work, and will submit to many privations and live on a scanty supply of provisions, and undergo many severe trials, in order to keep up that little hedge of independence, who are valuable servants; when once they have submitted to pauperism, they will never strive half so much against it as they did before.

‘Do you conceive, that from the operation of the Silk Acts in the county of Middlesex, a great number of individuals and families have been preserved from the parish, who otherwise would have applied for parochial relief?—Most assuredly, for had the Act been done away, we should have got into such a system of paying a low price for wages, that our poor would have been placed upon a similar footing with those in agricultural countries, where many of them, who do not receive half the wages they ought for their labour, have the other half from the parish; the consequence would have been, that numbers of individuals would have had to contribute largely to the parochial fund, to pay wages which they had no right legally to be called upon to pay; but the greatest mischief would have been this, it would tend to vitiate the habits of the poor, to break down their national independence, and to bring them into degradation and disaffection to the government.

‘Have you had any revolutionary disposition in your parish?—Never.

‘There has been a general submission to the laws?—More so than in any part of the country where so great a number of the poor have

congregated together. There are many charitable societies in Spital-fields; and among others I cannot forbear mentioning the Benevolent Society, in which a number of gentlemen have gone from house to house, from cellar to garret, and from garret to cellar, investigated the causes of distress, and relieved persons at their own houses; and these unexpected reliefs, coming from unexpected benevolence, are more regarded and more thankfully received by the poor than ten times the sum from the poor rate, where they conceive they have a right to claim it.—*Minutes of Evidence*, pp. 39—44.

To resume the general inquiry: We have shewn that the Poor Laws are not the primary cause of poverty; that poverty must necessarily exist, but that this necessity does not arise out of the alleged pressure of the principle of population upon the means of subsistence; that the fluctuation of capital or any material change in its application, must give rise to local distress and plunge the labourer into indigence; that the labouring classes indeed have no right to demand employment, employment, or the purchase of labour, being regulated by the quantity of capital capable of being devoted, with advantage, to the particular branch of productive industry; but that the labourer is in the fullest sense worthy of his hire, and has a right to demand that share of the produce of his labour which is requisite for his maintenance. The Poor Laws, in holding out the promise of employment, proceed, it has been admitted, upon an erroneous principle; but this affords not the slightest ground for condemning the whole system of relief. The Poor Laws have for their principal object to afford necessary relief to the impotent poor; and this is to a very great extent their actual operation. The indiscriminate condemnation of the system, entirely overlooks this, which is one of its most important features. ‘No man,’ however, as Mr. Courtenay well remarks, ‘ought to make up his mind to the abolition of the whole code of Poor Laws, without satisfying himself of the truth of one or other of the following propositions:

- ‘1. That miserable poverty will not occur.
- ‘2. That occurring, it will be relieved by private benevolence.
- ‘3. That it ought not to be relieved, but left to operate as a punishment or as a warning.’

The first supposition no man in his senses will maintain. In proceeding to examine the second, a previous question arises as to the right of the indigent poor to relief. Before the idea of handing over the indigent population to the precarious patronage of private charity, can claim a moment’s serious attention, the nature of the relation in which the poor in general stand to the State, deserves to be distinctly understood.

And first, as to the matter of fact, it may not be wholly superfluous to remark, that the poor of this country have a

statute right, when suing as paupers, to obtain from their parish, the means of sustenance; a right of precisely the same description as the right of the clergy to the tithes, and having indeed the same origin. In that very species of property to which pretensions of so lofty a nature are sometimes made on the ground of indefeasible, prescriptive right, the poor were once equally interested with the clergy themselves, a third part being reserved for their use. The original pretence for appropriating livings to religious houses, was, that a perpetual provision might thereby be made for the sick and necessitous; and bequests to an immense amount have been made with this view, of which the poor have been shamefully defrauded. We lay no great stress upon these circumstances, because to talk of unalienable or Divine rights in reference to the poor, though as much to the purpose as in reference to any other sort of political rights, could not be made to pass now a days for argument. Long before the dissolution of the monastic orders in the reign of Henry the Eighth, the distressed poor had ceased to be the recipients of any just proportion of the funds destined for their relief. Nevertheless, theirs it was, by canon and by custom, and the seizure of the church property involved, at the same time, an arbitrary appropriation of the property of the poor. It is true, that the money thus distributed was a bounty; that is, its distribution was discretionary. The same may be said of the funds devised to charitable institutions in general for the education as well as for the maintenance of the poor; but their application to other purposes is not the less a public robbery.

The tendency of this species of provision, was, it may be admitted, to encourage mendicity and pauperism, but it accorded with the institutions and spirit of the times. Mendicity is the inseparable attendant upon that superstition which attributes to alms-giving a meritorious and even expiatory efficacy; vagrants were the *deposite* of the feudal system. The lawless conduct of this miserable description of poor, who were in fact little better than out-laws, rendered them the constant object of legislative precautions and severities. Mr. Bicheno, in his interesting sketch of the origin of the poor laws, has given a detail of the bloody and disgraceful edicts by which, at successive periods, it has been attempted to suppress or to extirpate vagrancy. The principal Act now in force, is the 17th George II c. 5. by which vagrants are to be publicly whipped, or sent to the House of Correction, or sent into His Majesty's service, or transported. All gipsies fall under this description: they are accordingly hunted like beasts of prey from township to township, and exist in a neighbourhood only by sufferance. At the same time that these measures were adopted for the purpose of

repressing the wilful poverty which was supposed to originate in idleness, the Legislature found themselves under a sort of necessity to provide for the relief of the impotent poor. Indeed, the indiscriminating severity of the enactments against vagrancy, and the indefinite nature of the offence, rendered some species of legal provision for those who were thus cut off from the last resource of indigence, an act, we might almost say, of justice. One part of the system necessarily arose out of the other. The poor were forbidden to beg; as some compensation for this restriction, they were not allowed to starve.

Begging by a license, under seal, from a justice, was allowed by a statute of Henry VIII.; but five years after, an act was passed, directing the officers of every place to provide for such persons, by voluntary alms collected in boxes every Sunday and holyday from the parishoners, the express object of which enactment was to obviate the necessity of their 'going openly in begging.' By degrees this collection, from the necessity of the case, and from the attempts made to evade the voluntary contribution, assumed more and more the form of an assessment. By the act 5th Elizabeth, c. 3, the justices had power to assess any inhabitants who refused to contribute, in any weekly sum they thought fit. The 39th of the same reign first gave authority to the overseers to raise the tax upon occupiers of land. At length, in the 43rd of Elizabeth, the principle of compulsory assessment was fully established.

Thus the Poor Laws, it is evident, grew out of the previous enactments; they were a collateral branch of the laws against mendicity; they were designed to take away all excuse from vagrants, and to render the suppression of this class of persons practicable. Nor ought it to be concealed that they have in great measure answered this end. The Poor Laws, in connexion with the Vagrant Laws, have kept down mendicity, by destroying the plea, as well as intimidating the tone, of the beggar. So long as the latter remain in force, the continuance of the former might seem to be only equitable. This consideration must be allowed to deserve at least some attention, in connexion with the *rights* of the poor.

And here it may be as well just to advert to the only alternative of which the circumstances of the times, as it appears to us, would admit;—the system of parochial relief, or, an unbridled, dissolute, and rapacious mendicity. Unpopular as any defence of the Poor Laws is likely to be at the present moment, there is, we think, a great deal of force in the remarks which Mr. Nicoll has introduced upon this subject.

'Be the demerits of the Poor Laws,' says this Gentleman, 'what they may, they possess counterbalancing advantages of no inferior value. Allowing that fraud is in many cases successful, and indolence

in others encouraged, on the whole a large proportion of the labouring classes of this country are sober, decent, orderly, possessed of many comforts, and content with their station. There is no one circumstance more marked by the foreigner, than the means of enjoyment possessed by the lower orders of this kingdom. Suppose we could not absolutely connect this state of things with the Poor Laws as an effect proceeding from them; yet, as it has clearly arisen whilst these laws were in full operation, it would be bold indeed to determine the contrary; that is, absolutely to *deny* all connexion. I do not hesitate very much to attribute the comforts and respectability of the labouring class, to the general and compulsory right of maintenance, precluding, or at least greatly checking a system of vagrancy.*

‘When, from the reverses to which commerce is at all times liable, ten, twenty, thirty thousand inhabitants of a single town, are reduced to distress, what, short of compulsory support, could ward off the horrors of famine? Without this preventive, the most dreadful diseases would arise in one generation, and be communicated to others. Vagrancy must become almost universal; for it is only by securing subsistence to the pauper at home, that you can pretend to exclude him from seeking it abroad; and than vagrancy there is no more determined enemy of health, morals, and industry. The plan might commence with the inhabitants of towns in a state of decay; but the idle, the profligate, and the dishonest of all other places, would join them; and so the practice would spread without limit.

‘Even amongst the well disposed poor, cases of distress from illness or the pressure of a family, must at all times be numerous; and where now occasional relief retains a man in his village, the want of that relief would throw his whole family into a state of mendicity. At first his children would apply in their immediate neighbourhood, next the circle would be somewhat enlarged, the mother would then join the party, and at length the whole family would take their station with the permanent and hardened beggar.

‘The Poor Laws have unquestionably checked the system of Vagrancy in a very great degree. If they do not hereafter *extirpate* it, the fault lies with the constable and the magistrate. Though the vagrant, when stationary, adds somewhat to the burden of his particular parish, do not the united theft and extortion to which his vagrancy gives rise, add ten times more to the burden of the kingdom at large?

‘We have florid descriptions of the mischief introduced by these

* ‘Strype relates (Annals, v. 10, p. 290,) that there were at least three or four hundred able-bodied vagrants in every county of England, who lived by theft and rapine. Harrison computes (Description of Britain, B. II. c. xi,) that Henry the Eighth, in the course of his reign, hanged threescore and twelve thousand great thieves, petty thieves, and vagabonds. In the reign of Queen Elizabeth, the annual executions of thieves, amounted to about four hundred; and martial law was at one time proclaimed against the vagabonds who infested the streets of London.’ *Grahame on Population*. p. 39.

laws. I would that equally striking ones were given of those they have removed or palliated ; of a wretchedness of a great part of the poor where they do *not* prevail. The poor of Scotland are frequently mentioned ; hear what is said by Fletcher and Salton : " There are at this day in Scotland, besides a great many poor families very meanly provided for by the Church boxes, with others who by living upon bad food fall into various diseases, 200,000 people begging from door to door." What a proportion of the population of Scotland a century ago ! Four or five years ago, Edinburgh was so overrun with beggars, that a most complex institution for suppressing mendicity was formed ; it had perfect success ; but no one can review the organization of this plan, without seeing that nothing but a state of mendicity far exceeding any thing known in England, could have so stimulated a whole city.* *Summary View.* pp. 45—7.

The Poor Laws do not, then, as has been represented, rest upon the mistaken principle, that every member of the community, unable to labour, has an abstract right to the means of sustenance ; they do not recognise in the pauper any natural right to *demand* relief, but they confer that right, as a sort of compensation for the restriction which the laws of society impose upon his natural freedom, and as a bond of attachment to those laws. The relief of the poor is not the object at which these enactments terminate ; they originated in policy, not in humanity ; and they were designed, by the redress of an existing evil, to meliorate the condition of society. So far as they have had this effect, it is obvious that they have proved indirectly a benefit equally to the rich.

' What the law, and nothing but the law has given, the ' law,' it is admitted, ' may wholly withdraw.' But have the

* The enormous extent to which Mendicity prevails in the Italian States, has been remarked upon by every traveller. Bonaparte, by one of the most salutary exertions of despotic power, redressed, to a considerable extent, this grievous nuisance. A gentleman who visited Turin, in 1816, complains that at that period, ' all the most frequented parts were infested with insolent or wretched ' beggars, a great proportion of whom are disabled or deformed, and ' whose number and sturdy importunity are an absolute persecution ' to strangers. The French suppressed this practice, and provided ' a house near the city for the reception of such persons ; but the ' restored government, as I was credibly informed, dissolved the ' institution on account of its expence, and because it originated with ' the French ; turning the numerous mendicants loose upon the ' public : as strong a trait of weak prejudice and wicked parsimony ' as can be found, I should think, in any court or administration. (Sheppard's Letters, p. 57.) The necessity of combining some species of legislative provision with prohibitory severities, would seem to be uniformly recognised.

poor, in truth, under no circumstances, 'a distinct (political) claim upon the property of the country at large, any more than any single pauper has on any private fortune?' Mr. Nicoll, whose words we are now using, has too hastily, we think, conceded the negative. In the case of the discharged seamen, for instance, surely their immediate claim to legal provision must be acknowledged. Men who have been forced into that precarious service, and who, when the demand for the horrid and unprofitable species of labour in which they have been employed has subsided, are placed in circumstances of indigence, which no forethought or industry of theirs could possibly obviate, have, we must always contend, the strongest claims to a resource in some fixed legislative provision. Nor is the difference between the arbitrary system of pressing, and the more insidious method of recruiting, sufficiently great to render the claims of the discharged soldiery to the same species of relief more questionable. The numbers of both these classes who were suddenly added to our unemployed and half employed population throughout the kingdom, at the conclusion of the War, very sensibly contributed to aggravate the pressure of the poor's rates: this is specifically adverted to in the Minutes of Evidence relating to the poor of Coventry. The above mentioned classes of unemployed labourers, may, perhaps, be considered as amounting only to an exception; but the exception is quite strong enough to overturn the assertion that the poor can have no moral or political claim, antecedent to the actual enactment of a legal provision, upon the property of the country. We think the case, if not equally strong, is clearly analogous, when political events occasion the sudden withdrawal of the funds for supporting any other particular species of labour. Whether the poor's rate be the best possible method of meeting such emergencies, may be questioned, but to some species of legislative provision the poor under such circumstances are in equity entitled. No one will dispute that they are then proper objects of relief, and, if of relief at all, of adequate relief; but adequate relief could be furnished only by some legislative provision. Private benevolence, it is a trite remark, is incomparably the most beneficial in its influence upon the moral character of the claimant; but at a period of general distress, this source of relief is precisely the least adequate to the suddenly augmented demand. The late distresses exceeded the utmost power of spontaneous liberality to alleviate them. Had there existed no compulsory means of relief, instead of partial disorders and local tumults, there would have been a universal ferment.

'Had one combined sympathy in suffering, raised every part of the kingdom to the same tone of discontent, neither Reports of

Committees, penal enactments, nor military force, could have warded off the horrors of insurrection.—Suppose the benevolent had given in charity alone, what they have now given in charity and rates combined; what portion of the whole sum raised for the Poor, in the late season of distress, would this have amounted to? Not one fifth. Subtract four-fifths of the support the Poor have received, and they must have been lost from want.' Nicoll's *Summary View*. p. 87.

Those who grudge the labourer his *living* wages, would not, we may be well persuaded, have been very forward to give in charity a tenth of what is wrung from them by the parochial assessment, had they been wholly relieved from the burden of the rate. It is all very well to quote the maxim, *Pas trop gouverner*, and to talk of leaving the population to the natural operation of the self regulating principle of supply and demand; but while protecting enactments are continually being passed in favour of different classes of capitalists, and sufferers in foreign countries, as well as in our own, are permitted to indemnify themselves out of our taxes for losses which this country has only been remotely instrumental in occasioning, it should seem to require more than the ordinary *sang froid* of a theorist, to dispute the equitable pretensions of our own poor to a similar interference on their behalf. Just to stop short, in the full career of legislation, at this point, to pass over the class the most deserving of the best attentions of a wise policy, because as articles of commercial use there is a surplus of the human production, would argue the most depraved selfishness.

But, in fact, the same specious objections which are urged against the legislative provision, are applicable to any other mode of relief; and why indeed, if the poor have no claims, should they be relieved at all? The idea of private relief, as superseding the compulsive maintenance, is mere delusion. We have already remarked that it would be inadequate to the relief of *real* indigence; but private relief, if carried to the implied extent, would become in effect public relief. The existence of such a source must be known; becoming known, it would as surely give rise to expectations on the part of the poor, and as directly tend to an improper reliance upon that means of relief, as in the case of the legal provision. A system of voluntary charity, in order to be effectual and impartial in its administration, must assume the form of an organized society, and to the funds thus obtained, the poor would soon learn to consider themselves as much entitled, as they do now to the legislative provision. A habit of receiving the alms of private beneficence would soon be formed, and it would equally give rise to a sense of right in the minds of the poor, to what should thus have been expressly provided for them. They would rarely be brought into contact

with their real benefactors ; the distributors of the charity therefore would come to be regarded as the only persons with whom they had to deal. Can it be imagined that less deception in such a case would be practised by the indolent and the worthless ? On the contrary, since those whose feelings prompt them to acts of beneficence, are far from being always disposed to be at the pains of closely investigating the obtruded cases of distress, or of hunting out for objects of compassion in the dark recesses of modest indigence, might we not have reason to fear, that exactly the least deserving class of poor, the practised impostor and the importunate mendicant, would engross the diminished funds of benevolence ? For mendicity must in such a state of things exist and prevail. Mendicity feeds upon private charity, and the extent to which charity would then be practised, would act as a bounty upon pauperism.

What was the effect of the unavoidable publicity of the subscriptions for the Spitalfields poor ? Hearing that money was to be given away, hundreds came and sought lodgings in the district, who, when those subscriptions ceased, relapsed into indigence, and became a burden upon their adopted parish. And who were relieved by the public contributions ? Of course, the most distressed,—that is, those who appeared the most distressed, from the rags which half covered them, although in some cases, the gin bottle might, perhaps, upon a narrower search, have accounted for part of that appearance. Much real misery was doubtless relieved, and the most miserable are not always the least deserving ; but the more decent poor, who had struggled with the times, and still preserved some little shew of comfort, were, in numerous instances, either passed over as if they would be degraded by the alms, or denied relief from the idea that they less needed assistance. This undesigned partiality is almost inseparable from private charity. Relief given in this manner, is doubtless more grateful to the poor, and in a general way it will be more thankfully received. It has been said, too, that it has no tendency to degrade the character. But all these assertions proceed upon the mistaken supposition, that the same good which may be done by private occasional charity, would follow from the practice of voluntary relief on a plan co-extensive with the unrelieved indigence of the whole population. Of the sturdy mendicant and the parish pauper, if there is any difference between them, it cannot be doubted that the former is the most insolent and the most degraded. Take away the license of the one, and the resource of the other, and you leave the sufferer under real indigence, to all the exasperation of want, under circumstances which would palliate any act of desperate outrage. One dreadful risk alone is now left him, and upon this he will stake his all. Men will not starve

while philosophers are speculating about the natural operation of supply and demand. The only legislative expedient that would then remain, would be, to revive the old vagrant laws, add deeper horrors to our criminal code, and bring into action that *positive* check to the superfluous population—the gallows.

Among the eccentricities of eloquence which have been employed in reference to the present subject, one of the most extraordinary passages occurs in an article which appeared in a distinguished Critical Journal, the writer of which deliberately avows, that ‘ sooner than have such a system’ of assessment as that at present in force, he ‘ would sit down under mendicity in ‘ its *very worst form* ; he would let it roam, unrestricted and at ‘ large, as it does in France ; he would suffer it to rise, without ‘ any control, to the height of *unlicensed vagrancy* ; being thoroughly persuaded, that under such an economy the whole ‘ poverty of the land would be disposed of at less expense to ‘ the higher orders, and with vastly less both of suffering and ‘ depravity to the lower orders.’ Nay, he appears to charge the Poor Laws with opposing the plan of Divine Providence, by a systematic attempt to extinguish the condition of poverty ! ‘ The zeal of regulation against the nuisance of public begging,’ the Reviewer confesses he has ‘ *long thought* a violation of ‘ some of the clearest principles both of Nature and of Christianity.’

The Rev. Mr. Jerram, than whom we must be allowed to say, while we thus withstand him openly, a better man does not exist, has taken a nearly similar view, not of the design indeed, but of the operation of the Poor Laws, as superseding private benevolence. By the compulsory assessment, ‘ the *means* of ‘ charity,’ he says, ‘ are cut off ; the sources from which the ‘ benevolent feelings are to flow are dried up.’

‘ How can the individual whose *last penny* is extorted from him by the parish rates, indulge his wish to assist a brother in real distress ? Hence many a case of great and unmerited affliction is past by for want of supplies to meet it. The patient and silent sufferer would have received a cordial,—but the obtrusive and rapacious hand of self-brought want arrested it in its course. The child of misfortune, who had seen better days, and who retires into a corner to escape the gaze of those who had envied him in better circumstances, would have received a portion of “ the children’s food,”—but the boisterous claimant, who had been rampant in vice, rushes before him, and seizes the prey.’

Is Mr. Jerram a poet ? Is it possible that so grave a personage as one of His Majesty’s Justices of the Peace, can be the author of this fancy-sketch ? And can he really be of opinion that the funds of charity are exhausted ? He must be no friend then to penny-a-week associations. Saving Banks too, have

come into vogue quite too late, if the poor's rates have extorted from the parishioner his 'last penny,' so that though he labours ever so hard, he has nothing to give to him that needeth. But we are well persuaded that from the pulpit the much respected Vicar of Chobham would hold quite opposite language; that when he lays aside Malthus for the Bible, his own heart will lead him to deprecate all such hollow apologies for selfishness, as the above paragraph undesignedly conveys.

We are not insensible that the Poor Laws, as at present administered, have a ruinous as well as a demoralizing operation. How to remedy the abuses which, in connexion with the circumstances of the times, have led to this state of things, is a very delicate and intricate problem. The *principle* of the System of Relief, properly understood, we regard as equitable, and what is equitable must consist with true policy. Nothing, at least, that we have as yet met with, has appeared to demonstrate the contrary; but it cannot be denied that the system has been perverted on all hands by selfish indolence and selfish rapacity. We shall in our next Number resume the subject, and shall then proceed to examine more in detail the alleged evils of the system, and the proposed remedies.

Art. II. *Journey through Asia Minor, Armenia, and Koordistan, in the Years 1813 and 1814; with Remarks on the Marches of Alexander, and Retreat of the Ten Thousand.* By John Macdonald Kinneir. 8vo. pp. 603. Map. price 18s. London. 1818.

(Concluded from page 116.)

THERE is something strangely seductive in the genuine spirit of travelling, and Mr. Kinneir seems to have been under its full influence. Undismayed by former disasters, and not satisfied with prior acquisitions of knowledge, he prepared for further investigations in the same region, but in a different direction. Mr. Chavasse, of the Honourable East India Company's service, proposed to accompany him, and on the 20th April, 1814, they set out, with Costamboul as their first object. Mr. C. does not seem to have been altogether disposed to profit by his companion's experience, and with somewhat too high a spirit, which indeed he manifested on other occasions, determined on retaining the European dress, and Mr. K. contrary to his own judgement, chose to follow his friend's example, that they might be on equal terms, and share alike every danger and every privation. After encountering many difficulties at the very out-set, and even being compelled to change their route, they passed up the gulf of Nicomedia, and reached in safety that city, at one time the capital of Bithynia. At Sabanjah, where they were detained by the difficulty of procuring horses,

they met two Tatars, carrying with them in safe custody, the head of a rebel Pasha. Here they were compelled, by the inundations, to take a circuitous route along a highly romantic road to Gaiwa, the Aga of which place requested a pair of spectacles and a *spy-glass*, in return for his exertions to procure horses. By this time Mr. K. had made an unpleasant discovery. His Tatar, Mahomed Aga, began now to unfold his character; he was insolent, selfish, cowardly and treacherous, and to his gross and infamous misconduct nearly the whole of the misfortunes which made this journey so calamitous, were to be attributed.

At Terekli, numerous remains of antiquity indicated the site of the ancient Heraclea. After a very delightful ride through wild and broken scenery, the travellers reached Tereboli. About seven miles from this last stage, which they quitted late in the evening, they came suddenly upon a large caravan, halting in a small recess of a forest, and refreshing themselves round a blazing fire. In the greatest alarm, the party sprung to their arms, and began a random fire, to terrify the supposed banditti, who, with some trouble, quieted their fears and passed quietly on. Had Mr. K. and his companions been really robbers, nothing could, as he remarks, have saved the caravan, since the fire rendered every object conspicuous, while the assailants would have been concealed by the darkness and by the trees. About six miles further on, they encountered two suspicious looking men, well mounted, and completely armed, who passed along their line, and then headed the horses, disarming the valiant Tatar; but when Mr. Kinneir and Mr. Chavasse rode up with cocked pistols, the plunderers disappeared in an instant. From Modoorly, they travelled by night through a fine mountainous country, the effect of which was much increased by the roaring of cataracts, the noise of saw-mills, and the frequent kindling of immense fires. At length, they reached Boli, the ancient Hadrianopolis. At Geirida, they found four of the Sultan's Tatars still waiting for horses, after a detention of many days; a bribe, however, procured them instantly for the Europeans, who set off, leaving the Tatars cursing both them and 'the post-master.' Their next day's journey led them over part of the Asiatic Olympus, which separated Bithynia from Galatia, and in the course of it they met many parties of Armenians travelling in search of employment. On the banks of the ancient Parthenius, they discovered several curious excavations, and among them one which occupied the whole of an insulated rock. On the 14th of May they reached Costamboul, and were billeted by the Pasha, on an Armenian Priest. They found here the former physician of Chapwan Oglu, and Mr. Kinneir renewed with him the acquaintance of the preceding summer. The death of that Chief was, as we have before

intimated, followed by the ruin of his family, from whom the Sultan had extorted not less than six millions of piastres. In consequence of this catastrophe the Doctor had left Ooscat, and entered into the service of the Pasha of Costamboul. Here Mr. Kinneir was detained by the intrigues of his Tatar, who, being paid by the month, had, it seems, determined to throw as many difficulties as possible, in the way of their progress. He had contrived also to seduce Mr. K.'s servant, a native of Pera, the Franks of which place are stigmatized in a note, as being a 'most profligate and unprincipled' race.

'On the eve of our departure, the females of the family with whom we had lodged assembled round the door of our apartment, in expectation of a present, the papas or priest having adopted this plan of reimbursing himself for the expense we had occasioned him. We gave each of them a couple of rubas, with which they appeared perfectly satisfied. The Pasha supplied us with excellent horses, which carried us to Tash Kapri in six hours.'

This a place of some importance, containing four thousand inhabitants, who have extensive manufactories of various articles. The next day's journey was through a very fine country, but bearing throughout the marks of bad and oppressive government. The miserable inhabitants of the few scattered cabins complained that the recesses of the mountains could not shelter them from the tyranny and rapacity of their rulers. Passing through scenery of the richest kind, adorned with an infinite variety of fruits and flowers and the surface of the ground broken up in the most picturesque forms, the travellers reached the beautiful and romantic town of Weiwode.

'A short time after our arrival we received a visit from one of those mendicants called dervishes, who in expectation of a present, was lavish in his abuse of the French, and praise of the English: he brandished a pipe of an enormous size, and exhibited various gesticulations, until I ordered my servant to give him twenty paras, when indignant at the smallness of the sum, he threw it with wrath upon the floor, and rushing from the apartment, swore that the French were a noble and generous people, but the English a set of infidels, who could not escape damnation. These dervishes are a sort of privileged people, and are treated by all the Turks with great respect and attention.'

During the next stage, they were benighted on the banks of the Kizil Ermak, the ancient Halys, in a wild, but luxuriant country, infested by banditti. Mr. K. and Mr. Chavasse rode forward, in hope of discovering some village in which they might take shelter; but the night closing on them, with a dark and tempestuous sky, they determined to return, and rejoin their baggage. The party rested therefore, or rather halted in the open air, amid a heavy rain. The next day, after

crossing the Kizil Ermak, the finest river in Asia Minor, they reached Vizir Kapri, or the Vizir's Bridge, 'the capital of a rich district.'

'We remained several hours standing in the streets of Vizir Kapri, before the Aian or Aga would deign to give us an apartment. —During this time a mob collected round us, for the majority of them had never before seen a European; and I heard one of the Soorajees uttering imprecations against us for keeping his horses so long unladen. He said it was a high farce to see gours lodged in private houses, whilst the faithful were obliged to be contented with the accommodation of a coffee-house. We were at last shewn into a room, but preferred spreading our carpets in an open veranda, where we ran less risk of being annoyed with bugs and other loathsome insects.'

At Konak, Mr. K. had to encounter at once the intrigues of his old Tatar, and the airs of the Zabit. To the latter he behaved with a dignified contempt, which brought him a little to his senses.

Adverting to the badness of his fare in this village, Mr. Kinneir takes occasion to express his conviction that the more moderate the diet, the more fatigue and hardship the frame is capable of sustaining. He states it to be his invariable practice during a journey, to abstain from 'animal food, wine or spirits.' Mr. Chavasse, he remarks, who at first 'thought it impossible to exist without beef or mutton,' 'in a very short time became a convert,' to his system. With respect to mere stimuli, as wine and spirits, we are quite disposed to agree with Mr. Kinneir; but in regard to abstinence from animal food, we question the correctness of his conclusions. Where the constitution has been already accustomed to it, its continuance would seem necessary to the full maintenance of muscular strength; and it is not improbable that the melancholy catastrophe which befel Mr. Chavasse, might be partly owing to the debility occasioned by unaccustomed abstinence. It has been quoted as the statement of the physician who attended the lamented Burckhardt in his last illness, that he never met with a case in which the constitution made so little effort to recover itself; and it is we believe, a well known fact, that Mr. B. had accustomed himself while sojourning in hot climates, to the use of vegetable food. Indeed, we have ourselves understood, that even in India, not only are Europeans superior in muscular strength to the abstinent natives, but their powers of endurance are also greater.

At Samsoon, the Amisus of antiquity, one of the most flourishing towns of the ancient Pontus, the travellers reached the Euxine, along the shores of which part of their journey lay. At one of their halting places, they were quartered on a Greek

family. The females, taking them for plundering Turks, set their tongues in instant and incessant motion; but they were speedily and effectually silenced by an intimation that they might expect double pay. The best apartment was dusted out, the carpets and cushions drawn from their repositories, and fruit, flowers, and fish set before the guests. The country through which they were now travelling, seemed principally allotted to the pasture of brood mares. At Unieh, but a slight corruption of *Cœnoe*, the house where they were lodged was small, but they procured a 'sumptuous dinner,' and under the notion, generally too correct, that Europeans drink to excess, their purveyors brought in 'three large bottles of excellent wine and a decanter of brandy.' The despot of the Greeks, who had shewn them all this attention, had the misfortune to be a creditor of the Pasha of Widin, and whenever he ventured to express an humble hope of repayment, his noble debtor 'threatened to cut off his head.' With a view to secure protection at the Porte, the luckless Greek obtained from his visitors, a letter of introduction to Mr. Pisani, the Dragoman to the English Embassy at Constantinople.

From this place the party travelled, through the finest and most luxuriant landscapes, to Keresoun, the ancient *Cerasus*, whence Lucullus first introduced the cherry into Europe. Here they were for the first time absolutely unable, by threats, bribes, or intreaties, to procure horses, and they were compelled to embark in a felucca, which, after a very delightful coasting voyage, landed them at Trebisonde. At Platana, a place where they had stopped on the coast, Mr. C. was robbed of his coat and waistcoat, and the Aga declined interference, on the plea, probably a just one, that he had no means of detecting the offenders. Apprehending, however, that further steps might be taken, he followed the travellers to Trebisonde, and begged that no complaint might be made to the governor, who would doubtless use it as a pretext for levying a heavy contribution on the inhabitants of Platana. As he seemed much agitated, and as the value of the articles was trifling, they promised forbearance; but in the mean time, the Tatar had related the affair to the Mutesellim, who sent word that he had ordered the head of the master of the Coffee-house to be struck off, and the village to be fined. The Tatar, it appeared, had affirmed that there was a large sum of money in the pockets, though he knew perfectly well that there was nothing more than a few piastres and a pocket compass. Mr. K. wrote to the Mutesellim, requesting that no further notice might be taken of the transaction. This circumstance, though trifling in itself, exhibits a pretty fair specimen of the way in which justice is administered in Turkey. As a further illustration however, it is stated, that

as the Aga requested concealment from apprehension of the governor's rapacity, the latter, on precisely similar grounds, exacted a written promise that no complaint should be made to the Pasha, who would probably have made it a pretext for extorting from his governor ten thousand piastres.

Trebisond is a place of considerable trade, and contains some handsome buildings. At Maturage, fifteen miles from Trebisond, it was necessary to take a guard, and on the following day's journey, Messrs. K. and C. were placed in circumstances of considerable peril. They were on the lofty mountains of Koat Dag, the mist fell thick and fast, and as the night advanced, the cold became increasingly intense. Intending to push forward at a brisker pace, Mr. K. ordered the Greek servant to follow him, and on a peremptory refusal, demanded his pistols. Instead of delivering them up, the Greek threw off his turban and cloak, and dismounting, presented one of the pistols to Mr. K.'s breast, threatening with expressions of the utmost fury, to kill him. Mr. Kinneir was quite unarmed, but Mr. Chavasse would have shot the villain upon the spot, but for Mr. K.'s interference. The Greek ran to his horse, mounted, and galloped on before, still, however, keeping them in sight. The guard was in the rear, and Mahomed Aga looked on with the utmost indifference. At the village where they stopped, the Greek kept out of the way during the night, but in the morning came to make his peace, still reserving the pistols, and when Mr. C. endeavoured to seize them by force, some of the guards interfered to prevent him from effecting his purpose. A contest immediately ensued, in which resolution prevailed over numbers, and Mr. K. and his friend secured the object of contention. The guards were 'sulky,' and muttered threats, firing off their carbines for the purpose of intimidation; but the Greek exhibited signs of penitence, employing the Tatar as his mediator, and at the next halt, procured his pardon, at the request of the master of the Khan and several other respectable persons, but principally, Mr. K. remarks, because his masters 'had it not in their power to punish him, and would have been much in want of his services.'

The travellers were now among the mountains of Armenia, and in addition to the bleak and unsheltered exposures of elevated ranges, had to encounter the privations and sufferings arising from want of accommodation. The dwellings in these dreary tracts, are usually underground, the roofs covered with grass, and the goats and sheep grazing on them; the door is the only opening for light and air, and cows, sheep, and dogs are permitted to share the accommodations of the family. Under these circumstances, it will be readily believed that Messrs. K. and C. would prefer the most casual and imperfect

shelter to such miserable abodes. The natives of these exposed ranges, are a 'short, stout, and active race of men, remarkably 'dark in their complexions.' Like most mountaineers, they are brave and hardy, patient of cold and fatigue, and their favourite pastime is the chase of the stag. Their dress is picturesque, 'consisting of a cap or turban, a short jacket, and 'wide brown woollen trowsers.' Their deportment was courteous, and they betrayed no rude curiosity, though they had never before been visited by Europeans. Byaboot, the residence of a chief, stands on lower ground, and from the depth of snow, is, during four months of the year, cut off from all communication with the surrounding villages. No wood can at any time be procured nearer than three days' journey, and the poor are compelled to use as fuel, cow-dung baked in the sun. Byaboot is defended by moveable towers, constructed of logs of wood, musket-proof, and triangular in shape, with raised turrets at the angles. The Aga 'took a fancy' to Mr. Chavasse's gun, and withheld the horses to secure his point; but on an intimation, that if the party were detained much longer, complaint would be made to the Pasha of Erzeroum, he desisted from his claim, and sent the horses.

The road now lay over the Cop Dag, said to be equal to Ararat in height, and whose dependent ranges and valleys presented a scene of striking grandeur. After crossing the Euphrates, they entered on the immense plain of Erzeroum, tolerably well cultivated, but bleak and desolate in appearance, from the absence of trees and the lowness of the habitations scattered over it. At Erzeroum they were visited by the Pasha's physician, whose appearance and medical qualifications were of no common kind. He was short, hump-backed, and bandy-legged, had an extravagant beard, and long coarse black hair. His dress consisted of a shabby blue coat with an embroidered vest; his pantaloons were of green Angora shawl; his cap was of yellow silk with silver trimmings, and a long orange coloured pelisse covered his coat. This grotesque personage was a Venetian, and had formerly been Sir James Mackintosh's butler. His errand was to make inquiry, on the part of the Pasha, into the adventures of Napoleon.

'The natives of the east have always taken great interest in the fortunes of this extraordinary man. His name and exploits had become familiar to them; they looked upon him as the favoured of heaven; and the exaggerated statements of his power were well calculated to make a strong impression on the minds of men naturally fond of pomp and grandeur. The thinking classes of the Turks and Persians contemplated in him their future protector against the hostile intentions of Russia, and listened at first with doubt and afterwards with consternation to the reports of his defeats and rapid overthrow.'

Erzeroum is one of the most extensive and important Pashaliks in the Turkish dominions, inferior only to Egypt, and equal to Bagdad. It stretches from the frontiers of Russia to those of Persia, and includes in its superintendence the Begs of Koordistan. Ahmed, the Pasha at the time of Mr. K.'s visit, is described as a man of ability, accomplishment, and liberality. He had distinguished himself in the Russian war, and was made Grand Vizier; but having been beaten by Kutusof, he was sent into honourable exile at Erzeroum. The province carries on a considerable traffic in leather, copper from mount Taurus, and other articles raw and manufactured; it is, besides, remarkable for the size and excellence of its cattle.

In arranging the journey through Koordistan, Mr. K. was anxious to follow the track of the ten thousand, and with that view chose the route by Betlis and Sert. On the first day's journey they lost their road, and it was with much difficulty that they recovered it. From the summit of Hamur Tegh, they contemplated the plain through which the Morad or Water of Desire flowed 'in a thousand serpentine curves;' and in the remote distance they distinguished the snowy peak of the Sepan Dag, which hangs over the lake Van, and is said to be too lofty for ascent. Its form is conical, and it exhibits volcanic appearances; obsidian is found along the borders of the lake. Descending into the plain, they halted at an encampment of Koords, and found a cordial reception from the chief, a man of courteous and polished manners.

'He beckoned us to sit down, and ordered coffee to be served and dinner to be prepared. The tent was about fifty feet in length and thirty in breadth, made of coarse black woollen cloth, supported by nine small poles. The walls were made with cane bound together by twisted purple silk, and about four feet high; one end was allotted to the women, and the other to the chief, who sat on a silk cushion, having on each side long felts spread for the accommodation of the visitors. Soon after we were seated, he addressed the Tatar, desiring to know what sort of a place England was, since he heard the people there were wise, and made excellent cloth and pistols. Mahomed Aga, with great gravity, assured him that it was a city two hundred hours in circumference, completely filled with emeralds, rubies, and all sorts of rich merchandize; an account which seemed to excite the surprize of the Koord, although he did not express a doubt of the Tatar's veracity. He then ordered his horses to be brought out for us to look at, and we afterwards sat down to dinner, which consisted of a large dish of meat, two plates of cheese, two bowls of sour milk, and abundance of good bread, served up on a leather cloth.'

At an Armenian village called Leese, Mr. K. was visited by a party of Lesgæ.

'These people are the scourge of all the neighbouring countries,

being generally employed as the guards of great men; they are mercenary troops, armed with carbines, pistols, and daggers, and during the period for which they engage themselves, will serve with great fidelity, even against their nearest relations. They are of a middle stature, firmly built, of black complexions, and a fierce menacing air.

In the present instance, they were a detachment from the guard of the Pasha of Moush, who was encamped in the neighbourhood, and who had sent them with assurances of protection, which afterwards turned out to be in expectation of a valuable present. With a view to secure this, he threatened to send them by a different road from that which they had indicated. Mr. K. suspecting that the intrigues of his Tatar had some share in this, sent his servant with a resolute message, which produced the desired effect, and procured for them a guard, and permission to travel as they pleased. The ragged regiment appointed to escort them, was commanded by an old and strange looking Koord, who, however, conducted himself with great kindness and propriety. About half way on their first day's journey, Messrs. K. and C., who were in advance, met with the following adventure.

'We encountered a party of the Lesgæ, who eyed us with a suspicious look, and seemed doubtful whether or not they might venture to attack us; they passed on, however, and soon afterwards we met some others of the same stamp, well mounted and armed, as were also the former. I was a few yards in advance, and they endeavoured to intercept me, but I avoided them: they then made a push at Mr. Chavasse, and stopped the Sooragee, demanding, with a menacing air, whither we were going: they held a parley for a few moments, and one of them cocking his carbine, rode up and seized a baggage horse. The guide and his attendants were not with us; but nevertheless, when we perceived that the Lesgæ had seized the baggage, we spurred our horses towards them with our pistols in our hands; finding us prepared and determined to resist, they abandoned their prey, and turning round, fled at full gallop, to call in, as we supposed, the assistance of their companions. During the whole of this scene Mahomed Aga remained absolutely in a state of stupor, with his back towards the banditti, betraying in his countenance symptoms of the most abject fear; and when Mr. Chavasse called on him to advance, he looked at him without appearing to understand what he said. The Koord and his followers coming up soon afterwards, we pursued our journey without further molestation.'

At Betlis they were left by their guide, whose close and diligent attention they recompensed by an additional present. Being dissatisfied, he found a pretext for requiring more, which being complied with, he then proposed to raise an additional ten shillings by way of *loan*. Not succeeding in this last application, he rushed from the room in great wrath, abusing the infidels till he quitted the house.

Betlis is a handsome well built city, with a fine old half-ruined castle in the centre; the streets are steep and the houses are constructed of hewn stone. It is of great antiquity, having been founded, if our readers are disposed to believe the tradition of the Koords, a few years after the flood, by one of Noah's immediate descendants. The population is considerable, and consists of about an equal number of Christians and Mahomedans. Great attention is paid to the gardens, and notwithstanding the gross ignorance of the people, who are described as a rude, brutal, and contentious race, the construction of their aqueducts for the purpose of irrigation, manifests considerable skill in practical hydraulics. Betlis is nominally in the Pashalik of Moush, but is really subject to the 'Khan of the Koords,' as its feudal lord. The Beg or governor treated the Europeans with great courtesy.

'He was a tall, handsome man, polite in his manners, and in all respects very different from his wild and clownish followers. He seemed very desirous of examining our arms, but expressed great contempt for our pistols, which, he said, were much too short, and not sufficiently ornamented. He had been in Egypt, and talked of Sir Sidney Smith, and other English officers, as if he then knew them intimately. The Koords delight in arms more than any other race of men I have ever met with, and pride themselves on the beauty of their horses, and value of their accoutrements. When a Koordish chief takes the field, his equipment varies but little from that of the knights in the days of chivalry; and the Saracen who fought under the great Salahadeen was probably armed in the very same manner as he who now makes war against the Persians. His breast is defended by a steel corslet, inlaid with gold and silver; whilst a small wooden shield, thickly studded with brass nails, is slung over his left shoulder when not in use. His lance is carried by his page or squire, who is also mounted; a carbine is slung across his back; his pistols and dagger are stuck in his girdle, and a light scymitar hangs by his side; attached to the saddle, on the right, is a small case, holding three darts, each about two feet and a half in length; and on the left, at the saddle-bow, you perceive a mace, the most deadly of all his weapons; it is two feet and a half in length; sometimes embossed with gold, at others set with precious stones; and I remember to have seen one in the ancient armoury of Dresden exactly similar to those now used in Koordistan. The darts have steel points, about six inches long, and a weighty piece of iron or lead at the upper part, to give them velocity when thrown by the hand.'

The guard from this place required the incessant vigilance of Mr. K. and his companion, to prevent them from plundering their baggage. They insisted on mounting the loaded horses, and were continually straggling from the road, with the evident intention of disappearing in the woods with their spoil. It was afterwards ascertained that they supposed Mr. Chavasse's port-

manteaus were filled with gold. At their next halt, the Aga made very pressing overtures for the amber head of Mr. Kinneir's pipe, which, with a hundred piastres, procured him a passage through this place. Sert, the next important stage, appears to represent the ancient Tigranocerta, and is a place of some importance, in a tolerably cultivated country. The inhabitants of the surrounding tract are wild, savage, and faithless, but strongly attached to their chiefs, their mountains, and their national independence, which they boast of having maintained since the days of Noah, and which is secured by their defiles, passes, and inaccessible rocks. The Aga at first treated the travellers negligently, and pointed them to the lower end of the apartment; but on their haughty rejection of this incivility, he laughed heartily, and assigned them the place of honour next to himself. At this part of his work, Mr. Kinneir introduces, in a note, a very singular story. He had been much annoyed by the applications of invalids, who, as usual, supposed that all Europeans must be infallible physicians, and after observing, in connexion with this, that the Easterns also attribute to the Franks the possession of the philosopher's stone, he relates the following circumstance.

' A few days before my arrival at Bassora, Mr. Colquhoun, the acting resident at that place, received a message from an Arabian Philosopher, requesting a private interview, in order to communicate a most important secret. Mr. C. consented, and next morning the mysterious stranger was introduced to him. Embracing the knees of the resident, he said that he was come to supplicate the protection of the English from the cruel and continued persecution of his countrymen, who, having understood that he had the power of transmuting the basest metals into gold, daily put him to the torture to wring his secret from him. He added that he had just made his escape from Grane, where he had long been starved and imprisoned by the Sheck, and that he would divulge every thing he knew to Mr. Colquhoun, provided he was permitted to reside in the factory. My friend agreed to receive him, and in return he faithfully promised to afford a convincing proof of his skill. He accordingly retired, and soon afterwards returned with a small crucible and chafing dish of coals, and when the former had become hot, he took four small papers, containing a whitish powder, from his pocket, and asked Mr. C. to fetch him a piece of lead: the latter went into his study, and taking four pistol bullets, weighed them unknown to the alchemist; these, with the powder, he put into the crucible, and the whole was immediately in a state of fusion. After the lapse of about twenty minutes, the Arabian desired Mr. C. to take the crucible from the fire, and put it into the air to cool: the contents were then removed by Mr. C., and proved to be a piece of pure gold, of the same weight as the bullets. The gold was subsequently valued at ninety piastres in the bazar. It is not easy to imagine how a deception could have been accomplished, since the crucible remained un-

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touched by the Arab after it had been put upon the fire ; while it is, at the same time, difficult to conceive what inducement a poor Arab could have had to make an English gentleman a present of ninety piastres. Mr. C. ordered him to return the next day, which he promised to do, but in the middle of the night he was carried off by the Sheck of Grane, who, with a body of armed men, broke into his house, and put him on board a boat, which was out of sight long before day break. Whether this unhappy man possessed, like St. Leon, the secret of making gold, we are not called upon to determine ; but the suspicion that he did so was amply sufficient to account for the unrelenting manner in which he would seem to have been persecuted by his countrymen.'

The only difficulty in this relation seems to lie in the statement, that the weight of the gold and that of the lead were equal ; all the rest might obviously be nothing more than dexterous sleight-of-hand. But even this admits of explanation, on the supposition of what was probably the case, the weights being no more than a fair approach towards an equality. It was far more probable that a man possessed of the means of infinite wealth, should make a clear escape, than seek refuge in an asylum near at hand ; and it does not even appear that he really sought that, for the narrative states that he returned to his own dwelling instead of remaining at the factory. The story is certainly a strange one, but it does not seem that Mr. Colquhoun was sufficiently jealous of imposition, and the whole business was possibly nothing more than a scheme framed by the Arab and the Sheck, to extract money from Mr. C., who, if he had taken steps to rescue the alchymist, would probably have found the Sheck willing enough to part with his captive for a valuable consideration.

Mr. Kinneir endeavoured to prevail on the chief of Sert, to pass them forward to Jezira ; but this he declined, stating that the place was a mere hold of banditti, and refused to hazard his followers on so perilous a track. Messrs. K. and C. determined therefore to proceed towards Merdin. On their road they halted at a village inhabited by a strange sect, ' who worship or rather deprecate the devil,' whose name ' cannot be mentioned in their presence without exciting an indescribable sensation of horror.' They entertain an hereditary abhorrence of the Mahommedans, by whom they have been fiercely persecuted. At page 414 of this volume, it is said they are at *enmity* with the Christians ; it is however clear, that it should have been at *amity*.

Near a village called Kiverzo, they found a Turkish detachment besieging some refractory natives who had taken refuge in a church, before which these valiant and scientific warriors had been encamped during two months, and it was still in the full possession of its little garrison, of which not a man had

been even wounded. After detecting and counteracting an intrigue of the Tatar's, they proceeded under the charge of the Kia's standard-bearer, whom they dismissed at Kian Khoi. The Aga of this place was a 'boisterous ruffian,' and it was with great difficulty that they succeeded in making him tractable. On the 17th of July they reached Merdin, and in comfortable quarters congratulated themselves on having passed through the most dangerous portion of their journey. From the moment of their departure from Trebisonde, to their arrival at their present resting-place, they had indeed been in a state of constant anxiety and hazard; and the danger to which they were exposed from their own guards, was scarcely less than that which they risked by travelling in a country overrun by banditti. Little, however, did they anticipate that the worst was yet to come, and that their present ease and enjoyment were but to enhance the misery of the condition into which they were shortly to be cast. On making inquiry respecting the journey to Mosul, they were advised to wait for a caravan, as the road was exposed to the predatory excursions of the Zezidees, the sect before described as paying a species of worship to the devil, and who, it is here said, assemble every year at a deep cavern supposed to communicate with the infernal regions, and to throw into it jewels and pieces of gold, as deprecatory offerings.

After visiting the ruins and catacombs of Dara, the travellers reached Nisibin, a village built on the ruins of the ancient Nisibis. Here Mr. Chavasse became most alarmingly ill, having caught a severe cold at Merdin, by exposure to a strong draught of air, immediately after using the warm bath. For several days he had laboured under severe head-achs, and his disorder now increased so rapidly, that he grew delirious; but calomel and a night's rest so far restored him, that he rejected Mr. Kinneir's plan for returning to Merdin until his entire recovery, and expressed his anxiety to proceed. Unhappily for Messrs. K. and C., a considerable number of travellers, merchants and Tatars, had assembled at Nisibin, with the intention of forming a *cafila* or small caravan; and though the Europeans were anxious to proceed alone, for both greater safety and speed, they were ultimately compelled, by the intrigues of Mahomed Aga, to journey in company with the others. After a few days rest, they quitted Nisibin; but on the very first day's journey, Mr. Chavasse's delirium returned. They halted at a camp of Tye Arabs, whose Sheik at first promised compliance with Mr. K.'s wish for a separate escort, but afterwards suffered himself to be influenced by the dastardly Mahomed Aga, and withdrew his promise, stating to Mr. Kinneir that men were not to be spared for a separate guard, and that there was no alternative but accompanying the caravan to Jezira ul Omar, the

very place which the Aga of Sert had pointed out as a mere den of banditti. The treacherous Tatar had a double motive for desiring this route; it was at least a hundred miles longer than that by the desert, and was also, as he supposed, much safer; and he thus not only secured his person, but by adding to the length of the journey, also lengthened the period for which he was to receive pay. No intreaty could persuade this villain to alter his conduct, and 'my friend,' indignantly exclaims Mr. Kinneir, 'became a sacrifice to the cowardice and treachery of a villain.' In addition to his intrigues with the various chiefs, he worked upon the fears of the merchants, until they joined with him in clamouring for the circuit by Jezira; and on one occasion, when Mr. K. was expostulating with the leader of the escort, he 'came up in the most impudent manner, and told 'the Arab' not to pay any attention to Mr. Kinneir's intreaties.

'Enraged,' says Mr. K. 'at the ingratitude and insolence of this rascal, I put an end to his harangue by thrusting, with great force, down his throat, a stick which I fortunately had in my hand. I observed the blood gush from his mouth, and recoiling a few paces, he drew his dagger, but at the same time allowed himself to be led quietly away.'

In this agitating situation, compelled to travel in the very heat of the day, with his friend in a state of the greatest debility, but still bearing up against disease with astonishing fortitude, while the ruffian Mahomed was evidently desirous that they might both perish, in the hope that he might share in the plunder of their property, Mr. Kinneir at length reached the justly dreaded Jezira.

'A short time before we approached the town, the Arabs and our guard, consisting of twelve Koordish boors, made up, and seizing the reins of my bridle, demanded *buckshish* in a loud and imperious manner. I told them that I had come this road against my inclination, and therefore I would give them nothing; upon which they put their spears to my breast, and threatened to kill me, but I held their threats at defiance, and persisted in my refusal, telling them they ought to apply to the Tatars and other travellers, at whose request they had accompanied us. They then turned towards them, and, to my infinite satisfaction, extorted an hundred piastres from them.'

At Jezira Mr. Kinneir found his apprehensions verified. It should seem, from the early part of his narrative, that the whole caravan was immediately confined in a room, only eight feet square, without window or opening, and over the hot fumes of a stable; though, as he afterwards speaks of sending for his companions, it is not improbable that the Europeans and Easterns were separately shut up: in either case our readers will readily conceive of Mr. Chavasse's sufferings, though his intellect had quite failed, and of the keen sensation, both per-

sonal and sympathetic, which must have agitated Mr. K. In the evening he received a message from the Beg, demanding, on pain of pillage and death, two thousand piastres.

'Satisfied that there was nothing to be done but to pay the money with a good grace, and get out of the clutches of this fiend as soon as possible, I sent for my companions, and submitted to them the resolution of the Beg, who was a robber by profession, and not to be turned from his purpose. I told them I was ready to pay the half, on condition they would subscribe among themselves to make up the remainder, and added that I thought them fortunate in escaping at so cheap a rate. They protested that they had no money, and entreated me to defray the whole expence, promising to repay me on their arrival at Mosul: but aware of the characters of the gentlemen I had to deal with, I refused to listen to their request, and told them to make up their mind, and inform me of their determination in the course of an hour. They appeared to be in a dreadful alarm, some of them shed tears, whilst others, wringing their hands in despair, cursed the Arabs for having deceived them. Mahomed Aga was so much ashamed of his conduct, and, at the same time, so much alarmed for the safety of his person, that he did not even venture to open his mouth. The dread of being entirely despoiled of their merchandize, and perhaps massacred, overcame their avarice, and after many heart-breaking sighs, they produced the money, which was paid to the Beg, who seemed satisfied, and sent a message that he wished to see me in the morning. We were permitted to sleep on the top of the caravanserai; and my servant having made some broth and boiled a chicken for Mr. Chavasse, he recovered his reason in some degree, and felt better than he had been for some days before.'

The next day, after an interview with the robber-chief, a gigantic and ferocious looking person, Mr. Kinneir was permitted to proceed. At Zaku, they were kindly received, but permission to remain was refused, and thus Mr. Chavasse was successively deprived of every means of recovery. At the village of Ameer, Aga, the Zabit, made a demand of two hundred piastres, half of which the merchants of the caravan were compelled to pay, cursing their own obstinacy, and declaring that the 'profits of their merchandize would not defray their expenses to Bagdad.' From a Zezidee village, called Nainur, where they were not permitted to stop, though in other respects treated with hospitality, they were accompanied by a guard commanded by the chief's brother, who was anxious to know 'how many families of Zezidees there were in England.' At Telischoff, Mr. K. dismissed the Zezidee escort, who demanded no *buckshish*, but were perfectly satisfied with his voluntary present. At length they reached Mosul; but even here the disastrous fatality which had hung over the journey, continued to pursue them. Mr. K. had reckoned on the medical aid of a Capuchin friar, a man of worth, and possessed of considerable skill in thera-

penties ; but he was absent, and the only treatment which Mr. Kinneir had it in his power to adopt, was altogether ineffectual, as Mr. Chavasse's brain was affected, and in the course of five days no amendment took place. Mr. K.'s last resource was in the skill of Dr. Hine, physician to the presidency at Bagdad, and he procured a raft with a ' pavilion ' to be constructed, for the purpose of conveying his friend down the stream of the Tigris to that place. The float was conveniently constructed, and every method was devised to secure a current of fresh air ; but it was all in vain : nature had been exerted beyond her strength, and her powers of reaction were exhausted. On the 10th of August, Mr. Kinneir thus writes :

‘ Mr. Chavasse seemed better this evening ; he got up and swallowed some bread and wine, and talked sensibly, though despondingly, saying, he felt conscious that his end was approaching, and that he only feared death on account of some relations to whom he was much attached. I endeavoured to comfort him, but he soon afterwards sunk exhausted on his couch, and at midnight breathed his last, without pain and without a struggle. He was a young gentleman of the most amiable and engaging manners, of great natural and cultivated talents ; an excellent classical scholar and mathematician, and the inventor of many ingenious instruments for the promotion of science. On the morning of the 11th of August, I paid the last duties to his remains, which I buried in a retired spot on the banks of the Tigris, and the remembrance of his amiable qualities and untimely fate has made an impression on my mind which neither time nor situation can ever remove.’

On the 13th, Mr. Kinneir entered Bagdad after a journey in which he had displayed the utmost self possession in most trying circumstances, and during which he had sustained privation and suffering with the greatest fortitude. With respect to Mahomed Aga, he was overtaken by justice, and in a way somewhat poetical. During the latter portion of the journey, he had endeavoured, by servile and obsequious behaviour, to efface the recollection of his insolent and treacherous conduct ; but on their arrival at Bagdad, Mr. Kinneir ‘ got him dismissed with disgrace, and rendered incapable of ever serving the English in ‘ future.’ But his career was short, for on his return to Constantinople, he was killed by a *coup de soleil*.

The country round Bagdad possesses few attractions, and the Pashalik is nearly confined to the walls of the city. Bassorah, to which Mr. K. subsequently journeyed, has of late years become a considerable mart for horses, on the characters and various breeds of which Mr. Kinneir furnishes some interesting information. We think, however, that he is altogether wrong, as a military reasoner, when he considers velocity of charge as equivalent to weight. In our Indian army the large native

horse is used; Mr. K. prefers the lighter and more enduring Arab. In this he may on some accounts be right; but he forgets that too great velocity is not only injurious to the closeness of a charge, but renders the after formation of cavalry always difficult and almost impracticable. It is altogether absurd to endeavour to enforce his argument by referring to the irregular horse of Nadir Shah.

The noted date plantations in the vicinity of Bassorah, have recently suffered much by inundations in consequence of neglecting to repair the embankments of the Euphrates. The branches and fruit of the date tree are liable to the destructive attacks of a worm, which in some parts of Arabia, is destroyed by a very simple process. The proprietor places near the tree a nest of black ants, which never fail to discover and devour the depredator. From Bussorah, Mr. Kinneir embarked for Bombay, in the Honourable Company's cruizer the *Vestal*; but his baggage, stores, and collections, were shipped in a smaller vessel, which was captured by an Arab pirate, occasioning a loss to Mr. K. of nearly 1500*l*. A few brief but important remarks are inserted in this part of the volume, respecting the impolicy of fostering the naval power of our selfish and dishonourable ally, the Imam of Muscat. Mr. Kinneir reached Bombay on the 13th of October.

We shall not attempt to analyze the chapter on the invasion of India, as without a great sacrifice of space, the subject could not be made intelligible. It would be necessary also to comment somewhat at large on its contents, and which we fear would be but very partially interesting. It may be sufficient to remark, that it would seem that Russia alone could undertake this enterprise with any chance of success, and even that power, we feel persuaded, would fail in carrying an efficient army through all the obstacles which lie in the way of its advance. For reasons previously assigned, we shall also pass over at present those parts of the volume which contain geographical illustrations of ancient history.

The Appendix contains many valuable papers of inscriptions, itineraries, calculations, bearings, and other useful materials.

We are by no means satisfied with the map. The execution is not good; the chart-like outline of the coasts, without shade to relieve them, renders the whole map a scene of confusion, and makes it peculiarly inconvenient when we wish to take in, at a slight and hasty glance, the relative situation and bearing of any particular region. The errors of orthography are innumerable and without excuse. Not to dwell on a number of minor imperfections which we had noted for animadversion, the map might have been made much more complete and interesting, from the valuable indications afforded by the *Journal*

itself, but which seem to have been altogether neglected. Instead of relying on the assistance of Mr. Arrowsmith, we wish Mr. Kinneir had, as Mr. Elphinstone has done in the construction of his admirable map of Afghaunistan and the adjacent countries, made it his own business to embody in his draught, all his personal observations to their utmost extent, and all the information he could by exertion procure. In the tracing of the coast of Caramania, we cannot discover that any use has been made of Captain Beaufort's observations and excellent map. We observe indeed on Mr. Kinneir's, the date of May, 1816, while Captain B.'s was not published till 1817; yet as Mr. K.'s book is but very recently come out, sufficient time has been afforded for every necessary correction and addition.

Art. III. *A Tribute to the Memory of a Young Person lately deceased, in which some of his Letters are introduced, and a Variety of Reflections, intended for the Use of the Rising Generation: To which is subjoined a Sermon preached by the Rev. T. Langdon, on Occasion of his Death. Second Edition. f. cp. 8vo. pp. 112. Price 2s. 1817.*

THE subject of this Memoir was a grandson of the late venerable Dr. Fawcett, of Yorkshire, distinguished for nearly half a century among the Dissenters in that county, for his pious labours in preaching, writing, and instructing youth; labours prosecuted, with a resolution and industry not to be surpassed, under the frequent and sometimes severe pressure of personal affliction.* The aged relative survived a little while the youth who had been to him an affectionate and favourite friend and companion; and it was his wish that some memorial should be written of virtues which had so early bloomed to be so early removed; which he had fondly anticipated he should leave to be long progressive and useful on earth, but which he was destined so soon to meet in heaven.

The young man, after a considerably protracted alternation of appearances, which excited the fears and the hopes of his friends, finally sunk in a consumption in his twenty-first year. Sentiments of piety seem to have mingled with almost his earliest exercises of thought; and they were combined with a love of knowledge, and with natural dispositions singularly innocent, affectionate, and in every way amiable. Exactly these qualities, with a constantly progressive confirmation of their principles and extent of their disclosure and exercise, formed his character throughout the advance to his manhood and premature de-

* An account of the long life and indefatigable exertions of this excellent man, is intended to be published by his son, the Author of the present Memoir, and parent of the interesting youth who is its subject.

parture. He was unassuming, grateful for kindness, sympathetic with suffering, ready to subject his youthful schemes and pursuits to the interest of his relatives; he was at once reflective and cheerful; delighted with the novelties and varieties of nature and art, yet patient of assiduous labour; pleased with society and friendships, but disgusted at levity and dissipation; in all his pursuits and situations governed by conscience and the fear of God. When the state of his health became, just at that period of life which is generally animated and beguiled by gay imaginations of its future career, so precarious as to place the probabilities, during a considerable length of time, in an evidently doubtful balance between life and death, he maintained a pious equanimity and resignation, not reluctant, as appears by some expressions in his letters, to entertain the more favourable omens, but acquiescing with devout calmness in the sentence still again and again signified to him so intelligibly by the opposite indications. And when at last the time arrived which could leave no further doubt, he advanced to the accomplishment of his last work on earth, with a delightful placidity; benevolently attentive at the same time to the circumstances and interests of those around him, anxious to soothe the sorrows of his relatives, and suggest instruction to his young friends. In a letter written within a very few weeks of his decease, after kindly adverting to a recent visit from the friend to whom it was addressed, and the cheering effect of kind attentions, in the tedium incident, at times, to lingering illness, he added,

‘ But still, my dear Friend, (will you excuse my saying a word or two on a subject with which you are familiar,) there must be something more than creature comforts, valuable as they are, to support, fortify, and console the minds of such feeble infirm creatures as myself, under the pressure of wasting disease. *If when heart and flesh fail, God is the strength of our hearts and our portion for ever*, we have a fortress as durable as the Author of the promise itself; we are encouraged to look to him for support, and to trust in him for mercy in all times of need; ever remembering the way by which, as sinners, we must come unto the Father, pleading the meritorious sufferings of a glorious Redeemer as a propitiation for sin.—Blessed be God, in him there is a fullness that can never be exhausted! and if by faith we are enabled, conscious of our own unworthiness, to lay hold upon the hope set before us, we have encouragement to look for that support which the world can neither give nor take away.’

Other letters and passages indicate the same simple exclusive reliance on the Mediator, which is shewn in this. It is implied even in a paper written so early as his thirteenth year, and which is expressed with an intelligence, reflectiveness, and a depth of feeling remarkable and premature for such an age. Several letters written from the neighbourhood of London, in

the beginning of his sixteenth year, give a pleasing display of a cultivated, pure, observant, and thoughtful mind, full of sensibility and conscience. Some letters of a later date, briefly describing the objects seen in an excursion through the romantic scenery of Lancashire, shew what animated pleasure he was capable of receiving from the wild or beautiful aspects of nature, and from the monuments and relics of antiquity.

Nothing can be more modest and unostentatious than the manner in which the excellent Writer of the Memoir delineates the character of so estimable a son. He carefully abstains from high and extravagant epithets. In adverting to young Gilpin, and other instances of extraordinary attainment and excellence, mysteriously removed from the world in the morning of life, he disclaims, in terms of unquestionable sincerity, any wish to have his son regarded as one of the wonders of youthful capacity and progress. Very respectable as he was in faculty and acquirement, it was his happy combination of all the gentle and attractive virtues, dignified by piety, that rendered him so interesting a relative to possess—and to lose. It is apparent, at the same time, that a sober and much exercised judgement had given to these captivating qualities a character of maturity and manliness beyond his age.

To dwell on the remembrance of a being so loved and lamented, and to compose this short tributary memorial, may well have been to the religious parent, after some interval of time, a pensively pleasing employment. But his object in publishing what he had written, appears to have been, not either the display of his own feelings, or, simply, that of the character of the amiable youth; but to make of that character an instructive lesson to young persons in general, and especially those educated under the Author's care. The better to effect this, he has interspersed a number of just and serious reflections and observations, as suggested by circumstances occurring in the course of the relation. Among these are some remonstrative strictures on reading one class of romances, and on frequenting places of public amusement.

Mr. Langdon's Sermon to a congregation of the young people of the neighbourhood, preached in the fulfilment of the wish of his deceased young friend, and from a text named by him, "Young men likewise exhort to be sober-minded," is pertinent, plain, and sensible.

Art. IV. *A Reply to a Letter written by the Reverend John Simons, Rector of Paul's Cray, purporting to be on the Subject of certain Errors of the Antinomian Kind, which have lately sprung up in the West of England.* By Thomas Snow, Seceder from the National Religious Establishment. 8vo. pp. 76. 1818.

WE applaud the good sense manifested in the following passage from this "Reply"; and while we rejoice in the evidence it affords of a return to soberness of mind, and accept the *virtual* acknowledgement it contains of past errors, we must think that the nature of the case called for something even more ingenuous and explicit. Mr. Snow recommends the perusal of Mr. Simon's Letter to those who have been followers with him, in order,

'First, that they may be admonished against a sin, too easily fallen into amongst all religionists—into which they may fall, of wresting the Scriptures from their plain signification; by which, if one difficulty seemed for a little while to be removed, many others would be inevitably raised. Secondly, that they may be much more cautious in explaining what their true meaning is, as well as what it is not, in order to guard against the possibility of such changes as those which you (Mr. Simons) make; "using sound words that cannot be condemned." Thirdly, that they may be more cautious in encouraging persons to become religious teachers who are not qualified to be so. Fourthly, that they would admit of a more free intercourse with persons, provided they be upright and godly men, who in some particulars differ from them, that so there may be a liberal discussion of truth to mutual advantage; and also such an explanation of sentiments as might prevent those public contests, which are injurious to the public mind.'

Nothing could be more judicious, or more seasonable than this advice. Let but Mr. Snow himself and his friends have grace to follow it in each particular, and before long, we venture to predict, neither he, nor they, will be separated from the spiritual catholic church, except, perhaps, by some worthless wordy distinctions.

Having no more inclination to involve ourselves in wire-drawn theological discussions, than we have to become the arbiters of a personal controversy, we shall concern ourselves no further with the contents of this pamphlet, than to allow Mr. Snow, through the medium of our pages, to exonerate himself from the charge of being *now* the defender of certain absurdities, which have been, perhaps, in too unqualified a manner, or, at least, too *pertinaciously* imputed to him. A return towards "soundness in the Faith," in any case, especially in that of a public teacher, is so pleasing an event, that our readers will not think we occupy them too long in extracting the following declarations, which Mr. S. makes in concluding his "Reply."

'I do not,' he says, 'believe in an actual union from eternity between Christ and his Church.— — — Neither do I believe that there was any other union between Christ and the Church, before the foundation of the world, than that which consisted in their being bound up together in the unalterable decree of God, in the same 'bundle of life:' and that which had its being in God's purpose, to bring them together in an actual and spiritual union, in their time-state here, as the certain pledge of their eternal enjoyment of God together, in the world of glory.— — — I do not believe in justification from eternity, nor in any actual justification of the Church before the foundation of the World.— — — I do not believe in imputed Sanctification, but that the elect of God are personally sanctified, as I have before shown at large. When I assert that believers are 'dead 'to the law, delivered from the law,' I do not mean to teach that their mercies vouchsafed release them from the obligation to regard either God or man; — — but I believe, that redemption is in order to their loving God and his Church with a pure heart fervently. That Christian liberty is a liberty from those enemies which hinder us from living unto God, in order that we may serve him without fear in holiness and righteousness before him all the days of our life.'

We have all along anticipated a happy result, when the recent opinions should be submitted to the ordeal of the Press. Very many things will be spoken and written, which a man, endowed with an ordinary share of good sense, will pause to weigh, before he *prints*; and this very pausing may bring about the propitious moment, in which a sound understanding and genuine affections, shall triumph over a heated imagination and sinister influences. So desirable an event, we say, may be expected to take place with the humble and the upright: as to those who are "wiser in their own conceits than seven men "that can render a reason,"—whether they preach, or write, or print, it matters not; *their* course is never retrograde; it is always onward, always downward; if they stop, we may be sure, either that some sordid passion has given another direction to their thoughts, or, that the whole elasticity of their minds is exhausted, or, that the external stimulus which has hitherto operated upon them, has been removed.

We say there is yet some ground for dissatisfaction. It is very possible that some particular expressions may have been incorrectly reported, some statement may have been misrepresented. Mr. Snow speaks in behalf of himself and his friends, but he cannot be ignorant that sentiments the very reverse of those which we have just quoted from his Reply, have long been and still are warmly maintained by individuals with whom, according to common report, he has been closely associated. Mr. Snow cannot be ignorant, that expressions to the full as extravagant and as reprehensible as any of those which Mr. Simons has adduced in his Letter, have been perpetually on the

lips of these persons. The most explicit avowal of opinions which Mr. S. here professes to deprecate, we have ourselves heard from an individual, who would, as we believe, in the restricted sense of the terms, claim him as a friend and associate. Nay, we must renounce our credit in the most respectable testimony, if Mr. Snow himself has not employed a mode of expression, which nothing but an unworthy sophistry could reconcile with the declarations he now makes. If such be the case—but we forbear—it is not our part to upbraid, or to force those upon their knees before the public, whose own ingenuousness does not place them in that position. We suggest but a single hint in conclusion. The History of the Church teaches us, that the one feature which has the most invariably attached itself to *heresy*, is, *an ever shifting evasion*. The dishonest have evaded because they were dishonest; the sincere have acted the like unworthy part, from the very necessity of the case, and the absolute impossibility of pursuing a straight-forward course upon the ground they have unhappily chosen to occupy.

Art. V. *Sermons on the Evidences, the Doctrines, and the Duties of Christianity.* By the Rev. W. H. Rowlatt. A.M. &c. &c. 2 Vols. 8vo. Price 1*l.* 1816. -

OUR readers are aware that we do not profess to review all the sermons, or series of sermons, which are continually issuing from the press, the greater proportion of which never pass beyond the circle of private friendship, while not a few sink at once into merited oblivion. The mode which we have adopted, as some limitation is necessary, has been to arrange the mass of sermon writers into several classes, and to notice distinctly the productions of two or three of those who may be considered as taking the lead in each class. There have been, happily, a very considerable number, who have recently distinguished themselves by their open avowal, their scriptural explanation, and their able defence of the essential truths of Christianity. These writers manifestly belong to the evangelical class, and to them, with whatever denomination they may be connected, we are at all times desirous to pay a due attention. There are others who belong to what may be denominated the polemic class, consisting of those who write and publish sermons for the express purpose of assailing popular errors, or vindicating controverted doctrines. These are manifestly legitimate objects of criticism, and so far as the matters in dispute are worth contending for, we have felt ourselves bound by our duty to the Christian Public, and our attachment to truth, to balance the respective claims of such controvertists. Again, there are others, who constitute, perhaps, the great majority of modern sermon-writers, that belong

to the ethical or didactic class, who seem to consider it their duty to steer clear of all doctrinal statements whatever, and to inculcate only the moral precepts of Christianity; whose discourses seem rather to have been extracted from the writings of Plato and Seneca, than founded on the sublime and evangelical precepts of Christian Revelation. Some of the writings of this class may be useful, as far as they go, provided that the morality they inculcate be not enforced by false and unscriptural motives: they can have however no just pretensions to the appellation of *Sermons*, by which has ever been understood something widely different from a mere ethical essay. Nearly allied to this latter class, are those writers who may be denominated fashionable divines, whose discourses are accommodated in doctrine, expression, and general costume, to the prevailing taste of the times, and to certain oracular standards, whom all the world admires.

The Author of the volumes now before us, belongs to this order: and from the specimens with which he has favoured the public, we are enabled to furnish our readers with the distinctive qualities of this species of composition.

In the first place then, it would seem absolutely necessary to a modern fashionable discourse, that it be *very short*; thus our Author informs us in his preface, 'that the sermons are short, in compliance with the prevailing custom of the times; but,' he adds, 'if they are read as slowly as I think all sermons ought to be, they will occupy about twenty minutes in the delivery.' In the next place, it would appear requisite, from these models, that sermons of this class should be altogether without plan and method, or, if the preacher have any connected train of thought, that it be effectually concealed from his hearers, lest he should be suspected by them of having adopted the antiquated and puritanical fashion of dividing sermons into heads, and particulars, and subdivisions. The discourse, moreover, must not be textual; a very slender and remote connexion between the scriptural motto prefixed, and the sentiments subsequently delivered, is amply sufficient. Another requisite is, that the language be not theological; that none of those terms which are considered as *cant* phrases, or which savour of Methodism and fanaticism, be introduced; nor must it contain many citations from the Holy Scriptures. Here and there indeed it may be allowed to introduce a direct quotation from the sacred volume; but the general character of the style must not be scriptural; nor is it on any account admissible that the *obsolete* terms with which the sacred volume abounds, should be adopted, without suitable explanations and comments. It is further required, if the discourse be doctrinal, that the doctrines it contains be exactly conformed to the modern theological

creed, and while a profound respect is professed for the Articles and Homilies of the Church of England, no appeal must be made immediately to those uncouth and antiquated writings themselves, but rather to some of the fashionable modern interpreters of those authorized formularies. The sanction for such doctrinal statements must be taken, not from the New Testament, nor even from the Liturgy itself, but from the 'Elements of Theology,' the 'Refutation of Calvinism,' or some other oracular publication of modern times. Again, if the sermon be hortatory, the exhortations must be of a very general kind, and delivered in soothing accents; no vehement, or pointed, or terrifying expressions must be used, which may engender fanaticism, or drive the sinner to madness and despair. Finally, a great proportion of the discourses must be on the Fasts and Festivals of the Established Church, since this will afford the preacher an excellent opportunity of eulogizing his Church, and of warning his hearers against evil and designing men, who aim at its subversion; a topic on which it is allowable to declaim with vehemence, and to exhaust all the terms of opprobrium which our language contains. This would seem to be a just and impartial representation of that style of preaching which is now adopted by many, 'in compliance with the prevailing custom' or fashion 'of the times;' and it would be easy to gather proofs and illustrations from the volumes before us, of each of these particulars, exclusive of the last. In adverting to Separatists, the Author has, with one or two exceptions, assumed a tone of moderation and candour well worthy of imitation, and which has seldom been exhibited by preachers and writers of his class.

We cannot, however, dismiss these volumes, without a few additional strictures, by which our readers may be enabled to form a correct estimate of their merits or defects. That the Author should feel it necessary to offer an apology for the publication of two volumes of Sermons, which, he modestly admits, 'make no pretensions to originality, nor approach those admirable models of discourses for the pulpit which are already possessed,' is not surprising; but we were surprised to find that he deemed it necessary to apologize for the writing of new Sermons, instead of delivering those of others, and to excuse his conduct in doing so, by a quotation from Paley, in which that distinguished writer recommends to the junior clergy, the composition of their own sermons, because 'however inferior their compositions may be to those of others in some respects, they will be *better delivered*, and better received.' We were certainly not aware that matters were come to such a pass with clergymen of the establishment, that

it had become necessary for them to apologize for the production and delivery of their own sermons!

Many of the Discourses of Mr. Rowlatt which are on general subjects, possess considerable merit, and are unobjectionable in sentiment, but against the theology of these volumes, we feel it incumbent to enter a most decided protest. A few instances may suffice to justify this protest, if not to the Author, yet at least to those whose religious principles accord with our own.

In the Sermon on 'The Goodness of God,' the Author makes the following remarks relative to the doctrines of original sin, and hereditary depravity.

'We may therefore rather be said to inherit the consequences of Adam's transgression, than to partake of his curse. And I know not whether this consideration may not help us to remove some of the difficulty that has at all times been felt upon the subject of original sin.

'That we are partakers not of Adam's original purity, but of the corruption that he acquired by sin is evident; and therefore that we are all of us more or less disposed to transgression, and in a greater or less degree guilty of personal offences, admits of no doubt: and that this depravity of our nature is the consequence of the fall, is also certain: but that we are in any other sense than this involved in Adam's guilt, that we can be said to share in his actual sin, otherwise than as being affected by its consequences, is a matter that has created much doubt in the minds of good and learned men. To some it has appeared to be strange to say, that those who honestly and uniformly endeavour to regulate their lives by the principles of the Gospel, are nevertheless sinners; and that even infants and idiots, who are incapable of actual sin, come under that description. And others we know (overpowered it should seem by the force of scriptural language upon this subject) have yielded to the most frightful alarms, and imagined themselves to be overwhelmed with guilt, though their conduct may have been eminently virtuous. The doctrine of our Church, as deduced from Scripture, gives no foundation, I apprehend, for this opinion.' pp. 168—170.

In the same spirit, and apparently from an apprehension lest too gloomy notions should be entertained concerning the degree and universality of man's apostacy from God, the Author endeavours, in a Sermon upon 'The Atonement,' to qualify the subject, and give as mild a representation as possible of the doctrine of universal depravity.

'There is something in this universal imputation of sin, that is calculated not only to alarm our hearts, but also at first to shock our understandings. It is true that we cannot look around us, without receiving ample proof of the prevalence of vice. It is in vain that to the commandments of God, are superadded the terrors of human punishment: the breach of all His laws is still fatally frequent. But it

will be said, are there no exceptions? Is virtue indeed an empty name? Is there "none that doeth good, no not one?" Sad indeed would be our condition, were this representation just. Powerless indeed would be the Gospel, if it had produced no better effects than these. Hopeless, indeed, would be the task of its ministers, were human nature so depraved, as this description would imply. An impartial view of our species will afford a more consolatory prospect. Amidst much that is evil, we shall discover also much that is good. Our temples are not yet deserted. Our holy religion still has sincere and numerous votaries. You still resort hither to seek that peace which the world cannot give, and I trust, that you seek it not in vain. Nor is religion confined to the observance of its outward forms and ceremonies. Its genuine fruits, perhaps, were never more abundant. On all sides the benign effects of Christianity are distinctly visible. The hungry are fed, the naked are clothed, the afflicted are comforted, the imprisoned are visited, the ignorant are instructed. Nevertheless, we must still confess with the Apostle, that "all have sinned and come short of the glory of God." Vol. I. pp. 182—184.

On the doctrine of Divine Influences, the following passage occurs, in which the utmost solicitude is manifested, both by the Preacher, and by the Rt. Rev. Prelate from whose writings it is partly extracted, to guard against the *fanatical* and *enthusiastic* notions relative to conversion and Christian experience, which are supposed to prevail to a most alarming degree in the present day. After having stated the 'conviction of the good man, that his own natural infirmity will be strengthened by spiritual assistance, his own deficiency be supplied by Divine grace,' and adverted to the consolation which such a conviction is adapted to inspire, the Author proceeds to deduce the following conclusions:

'It rests therefore upon the concurrent authority both of Reason and Scripture, that the operation of the Holy Ghost upon our hearts, is a true doctrine and indispensable for our salvation; but that its influence cannot be distinguished from the operations of our own minds: that we cannot know whether we be under the guidance of the Spirit, except by comparing our lives and principles with the word of God. But whilst we maintain that every true Christian is "inspired, enlightened, sanctified and comforted, by the Spirit of God; let us reject all claim to private revelation, all pretension to instantaneous and forcible conversion; let us disclaim all suggestions or perceptions, known and felt to be communicated by the immediate inspiration of God."

'It may be observed, that upon this subject, as upon so many others, there are two extremes, into which different persons are apt to rush from different causes, and that truth and safety are to be found in a middle course. Whilst some from ignorance and enthusiasm easily fall in with the notion of the irresistible operation of the Spirit, and thus cheaply purchase for themselves the claim to superior sanctity: others in the pride of reason and intellect, unwilling to admit what

they cannot entirely comprehend, settle in unwarranted scepticism, and deny altogether the influence of Divine Grace.' Vol. I. pp. 208, 9.

On the doctrine of Justification, likewise, the Author attempts to steer a middle course, and while he does not, with some of his brethren, rest it wholly upon works, he is still more anxious to guard his hearers against the opinion, which he pronounces most delusive and fatal, that faith alone is the ground of justification with God. But notwithstanding the flood of light which has been poured on this subject by Bishop Tomline and others with whom our Author seems to be particularly conversant, it will be evident to every theological reader, that his view of this doctrine is extremely confused, and that subjects are perpetually confounded, which ought to have been carefully distinguished. Should a person, for instance, sit down to read the Sermon on 'Faith and Works,' with a sincere desire to learn the method of Justification, what would such an inquirer be able to make of the following passage, which is nevertheless the most explicit and intelligible in the whole discourse?

'The next consideration is, what is meant by being justified? Justification is not salvation. We are justified in this life, we are saved in the next. We are justified by faith in Christ: that is, we have put ourselves in the right way, we have begun well, we have laid a good foundation, we are so far justified: but if we stop here, if we do not build well upon this foundation, if our lives and conversation are not suitable to our faith, our justification is incomplete, and cannot lead to salvation.

'Nothing can well be more intelligible than this, or more reasonable. But from some cause or other, probably in a great degree from the wilful misrepresentations of the Jews; a different notion, the same error that still prevails in some minds, soon got abroad. And this produced the Epistle of St. James, who wrote to rectify not any mistake of St. Paul, but the mistake of those who put a different sense upon that Apostle's words, from that which he intended them to hear. From hence it appears, that there is no inconsistency between the two Apostles; but that the doctrine of our Church is fully authorized by the Holy Scriptures. That doctrine is, that justification commences by faith, and is completed by good works: and that good works therefore are essential, but not alone sufficient, for salvation.' Vol. I. pp. 222—224.

But in order fully to appreciate the orthodoxy of the above statement, it is necessary to take into the account, what are the views entertained by this clergyman, of the nature of justifying faith. There are several passages in these Sermons, in which the Writer most distinctly states, that faith is nothing more than a *persuasion of the truth of our Saviour's history*. In one place, after having cautioned his hearers against the

strange, mysterious kind of faith for which Calvin and his followers plead, he adds,

‘ Let us, my brethren, not so learn Christ. Let us found our faith upon a calm, deliberate, unprejudiced examination of the proofs we possess of the truth of our Saviour’s history. If we are not capable of that examination, let us rely upon the evidence of those multitudes of good and able men, who have investigated it, and been convinced. But let us not give way to the suggestions of enthusiasm, to fancied illumination, or imaginary predestination.’ Vol. I. p. 228.

In the discourse upon ‘ The Communion,’ he writes thus :

‘ A lively faith is here as elsewhere opposed to a dead faith, that is, a faith that is sincere, and proves itself to be so, by a life correspondent to it; and not a mere formal profession of belief, either unsupported by good actions, or contradicted by evil ones. And it is a most important consideration, how we are to attain this lively faith, which is however neither more nor less than the belief of an historical fact: namely, that Jesus Christ lived and died as related in the books of the New Testament, and particularly by the four Evangelists. Now this fact can only be ascertained, like all other matters of history, by weighing and comparing the evidence by which it is established. It becomes therefore the indispensable duty of every man, to make this investigation, so long as a particle of doubt remains upon his mind; until his faith acquires the utmost force of conviction, and becomes necessarily the rule of his conduct.’ Vol. I. pp. 277, 278.

But as some, from the limited capacity of their understandings, or their want of the means of investigation, may not be able to pursue this inquiry, and so arrive at such *saving faith*, our Theologian puts them into a much shorter and simpler method of obtaining it, which cannot fail to succeed.

‘ But should there remain some, who from weakness of understanding, or the want of cultivation, are incapable of any enquiry of this sort; they may still rest their belief upon a ground that will not deceive them. They may safely confide in the religion of their forefathers: a religion which has now subsisted for eighteen centuries, and embraces in its profession nearly the whole civilized world. They may rely upon a creed, which philosophers have examined, and for which martyrs have bled. And in this way, they may possess “ a faith in God’s mercy through Christ,” which will inevitably lead them to have “ a thankful remembrance of his death.” For although there are many doctrines, about which Christians are divided amongst themselves; there are none (so far as I know) who believe in Christ, who doubt that “ he died for our sins, and rose again for our justification;” and consequently there are none, who can regard his death, with other feelings than those of the deepest gratitude.’ Vol. I. pp. 279, 280.

The preceding extracts exhibit the leading articles of the Author’s creed, and will, we think, justify our classing him with the fashionable theologians of the age. There is, how-

ever, one passage, in which so unjust and unwarrantable an attack is made upon the memory and doctrines of Calvin, that we cannot permit it to pass unnoticed.

‘When a man’ (says Mr. R.) ‘has once persuaded himself, that all that is required for his salvation, is a bare faith, “a dead faith,” as the Apostle calls it, a faith that produces no fruit, his mind is then prepared for a life of apathy, and uselessness to his fellow-creatures, if not for a course of wickedness and crime. In truth, what has he to restrain him from vice? Sin appears before him disarmed of its terrors. He is tempted, and he yields. He believes, and he is safe. Nor does the misfortune stop here. A mind that is not shocked by this absurdity, has no limit to its capacity for error. It can admit even the monstrous doctrine, that the more he sins, the greater is his security; and, full of his imagined sanctity, he commits (he flatters himself with impunity) even the very worst of crimes. Nor can we be surprised at this, when we find the founder of this mischievous doctrine, deliberately recording this, and many other similar opinions. “It is true (says he) that their own sins, under the direction of God’s Providence, are so far from *injuring* the saints, that they rather *promote* their salvation.” Can a stronger inducement to wickedness be held out?’ Vol. I. pp. 226, 227.

Now, besides the manifest injustice of charging tenets like these, upon those who are denominated Calvinists, which we can hardly number among the Author’s sins of ignorance, there is something extremely unfair and insidious in the manner in which this supposed extract from Calvin’s writings is introduced. The name of the Reformer is mentioned at the foot of the page, but there is no reference to any part of his works, no citation from the original, in the language in which it was written; no means are afforded by which the reader may ascertain the accuracy of the reference, or judge of the correctness of the version. We have no ambition to become apologists for all the actions or opinions of Calvin; but we cannot, in the absence of further evidence, bring ourselves to believe, that Calvin ever wrote, in so unqualified terms, so highly objectionable a sentence. Were the passage in question seen in the original, and in its connexion, it would probably exhibit a very different aspect. If, however, it were possible that so good and so great a man as Calvin, uttered such a sentiment, Mr. R. knows, or might know, that such a tenet is as abhorrent to the feelings of modern Calvinists, as it is to his own, and that there would not be found an advocate for such a ‘dead faith,’ or an apologist for conduct so vicious, unless it be among the Antinomians or Hyper-Calvinists with which the Christian Church is at present infested, and of whom no one would be more ashamed than Calvin himself.

Art. VI. *Iceland ; or the Journal of a Residence in that Island, during the Years 1814 and 1815.* By Eben. Henderson, Doctor in Philosophy.

(Concluded from page 196.)

DR. HENDERSON was delighted with the fine situation and magnificent prospects of the farm of Reykiaholar, and with an aquatic excursion among the islands of the Breidafjord, with their boiling springs and infinite assemblages of wild fowl. 'As I passed between the islands,' he says, 'my ears were stunned with the cries of sea-parrots and crees, the latter of which abounded in such numbers that they completely covered the surface of the water, and on rising, almost darkened the atmosphere.' In the islands, the eider-ducks and their nests were observed and examined with much curiosity. 'Most of these islands have been thrown up by submarine volcanos, and many of them rest on superb perpendicular pillars of basaltic rock.' Some of them are well inhabited. Parts of the mainland coast of this bay display immense walls of basaltic configuration. The mountains exhibit some very extensive strata of the same kind of rock. At one place, where the mountain streams have forced their way through beds of the columnar rock, numerous turrets and spires present themselves amidst the clouds of mist arising from the water-falls.'

In Isafjord Dr. H. had a very narrow escape from death, in crossing a sloping bed of ice, near the brink of a profound chasm, bearing a name indicative of its having been fatal to many adventurers. His horse fell, and sliding still nearer than himself to the verge, displayed, we must be allowed to say, an admirable *presence of mind*, in the extreme peril, acting in the only possible way by which he could be saved from destruction. The people of this most north-western part of the island, retain more of the Scandinavian ideas and customs than the other inhabitants, being faithful retainers of old traditions, and indefatigable transcribers, reciters, and moral critics, of the sagas. The assertion which had been hazarded, that this portion of the country had always remained opaque, while the rest had been illuminated by volcanic fires, was contradicted to our observer's eyes, by the accustomed but always solemn spectacle of lava, and the mountain cavern which had in some remote age poured it forth.

The name has already occurred of *surturbrand* or mineralized wood. It is a most remarkable circumstance in the constitution of the island, that a bed of this substance extends through the whole of the north-western peninsula. At Briamslaek it was presented with great distinctness to our Author's view, in a deep cleft cut through a large hill by a torrent from the mountains. The more perpendicular side of this chasm

'Consists of ten or twelve strata of surturbrand, lava, basalt, tuffa,

and indurated clay, successively piled above each other. The *sur-turbrand* is undermost, and occupies four layers which are separated from each other by intermediate beds of soft sand-stone or clay. These layers are of unequal thickness, from a foot and a half to three feet, and run to the length of about thirty yards, when they disappear in the *debris*. They differ also in quality: the two lowest exhibiting the most perfect specimens of mineralized wood, free from all foreign admixture, of a jet black; and such pieces as have been exposed to the sun, shine with great lustre, and are very splintery in their fracture. The numerous knots, roots, &c. and the annual circles observable in the ends of the trunks or branches, removed every doubt of the vegetable origin of this curious substance. The only changes it has undergone are induration and compression; having been impregnated with bituminous sap, and flattened by the enormous weight of the superincumbent rocks. Some few branches stretch at times across the bed, but in general they all lie parallel with one another, and are frequently pressed together, so as to form a solid mass. The third stratum is not so pure, being mixed with a considerable portion of ferruginous matter; grey generally, but black in the fracture; has no lustre, and is much heavier than the former, yet possesses evident traits of its vegetable character. The fourth or uppermost stratum consists of what the Icelanders call *steinbrand*, or coal, from which it differs only in the absence of the gloss, and its containing a quantity of earthy matter. It still retains some faint marks of wood.

• Remarkable as this appearance of rock-wood undoubtedly is, a still more surprising phenomenon makes its appearance between the second and third strata, viz. a bed of dark grey schistus, about four inches in thickness, that admits of being divided into numerous thin plates, many of which possess the tenuity of the finest writing paper, and discover on both sides the most beautiful and accurate impressions of *leaves*, with all their ramifications of ribs and fibres, in the best state of preservation. The whole of the schistose body is, in fact, nothing but an accumulation of leaves closely pressed together, and partially interlaid with a fine alluvial clay. It is also worthy of notice, that when you separate any of the leaves from the mass, they are uniformly of a greyish or brown colour on the surface, and black on the opposite side. Most of those on the specimens now before me are of the common poplar, (*populus tremula*), and some of them, in the judgement of an eminent botanical gentleman (Professor Hornemann, of Copenhagen), appear to be of the *populus takka-mahaka*. A few birch and willow leaves are also observable, but very small in size: whereas many of the poplar leaves are upwards of three inches in breadth.

Dr. H.'s speculations on these marvellous phenomena, are quite satisfactory to the extent of shewing that the depositions cannot have been effected by volcanic agency, notwithstanding that lava is always, he says, found in greater or less quantities in the vicinity of these strata, but are to be attributed, in some way or other, to the prevalence of water; beyond this general conclusion all appears to us submerged in unfathomable mystery.

The sun at midnight must have been, independently of all circumstances of locality, a very striking spectacle; but this appearance in such a combination as the following, must have created a scene inexpressibly strange and magical, and of almost ghostly magnificence.

'Close by, toward the west, lay the *Trolla-kyrkia*, or "Giant's Church," an ancient volcano, the walls of whose crater rose in a very fantastic manner into the atmosphere, while the lower regions were entirely covered with snow; to the south and east stretched an immense impenetrable waste, enlivened on the one hand by a number of lakes, and in the distance by vast ice-mountains, whose glass surface, receiving the rays of the midnight sun, communicated a golden tinge to the surrounding atmosphere; while, toward the north, the long bay of *Hrútafiord* gradually opened into the ocean. Here the king of day, like a vast globe of fire, stretched his sceptre over the realms of night, divested indeed of his splendour, but more interesting, because more subject to view. The singing of swans on the neighbouring lakes added to the novelty of the scene.'

A storm imperatively intercepted our enterprising traveller, much to the joy of his superstitious attendant, in a resolute attempt to reach the summit of Baula, a noble volcanic cone of three thousand feet high. This he pronounces 'the most remarkable mountain on the island,' on account of the extraordinary quality of its material. Up to the utmost height which he laboriously attained, towards 1200 feet, it was found to consist wholly 'of a singular kind of white coloured basaltes, none of which lay in their original bed, but were scattered about, and piled one upon another in the wildest disorder. They are for the most part five and seven-sided; some have three, and a few nine sides, and measure from three to seven feet in length, by five and nine inches in diameter.' As no human being has ever yet, it is asserted, stood on its sublime apex, it is to be regretted that time did not permit our Author a second and successful trial, for the privilege of looking into its crater, even though he should not have verified the faith of the good Icelanders, that it is the 'entrance to a rich and beautiful country, constantly green, abounding in trees, and inhabited by a dwarfish race of men, whose sole employment is the care of their fine flock of sheep.' It is a little strange, that with so much of the ancient Scandinavian mental mist hovering round them, they should not have descried more portentous visions, and imagined rather a descent to Valhalla. Perhaps it is their quiet innoxious disposition that has brightened and at the same time dwarfed the figurings of their imagination.

At Reykollt it was impossible that the fame of 'the northern Herodotus' should fail to inspire great interest in examining those massive works of stone in which Snorro Sturluston has

raised for himself a local monument as lasting as his writings. His Bath requires no reparation, after nearly six hundred years. An immersion which Dr. H. enjoyed in this venerable basin, filled by a current from the ever-boiling fountain of Scribla, with the vivid associations of the ancient poet, mythologist, historian, and political enterpriser, and the view at the same time of the prodigious columns and clouds of vapour perennially rising from the hot and spouting springs all over Reykiadal, 'the Valley of Smoke,' must have been a luxury hardly to be equalled by a plunge in the tepid reservoir of any of the famous fountains of Italy or Greece, in which poets, and heroes, and emperors have laved. The short memoir introduced of Snorro, the most celebrated name, probably, in Icelandic biography, gives cause to regret in behalf of his character, that a little more of the obscurity of ancient time had not settled on his history, to veil, in some degree, the too palpable features of avarice, and intriguing and turbulent ambition.

The account of one situation in the 'Valley of Smoke,' may be transcribed, to shew how much of the *inconvenience* of magnificent spectacles is saved to persons who can contemplate them only in description.

'We proceeded to the *Tungu-hvezar*. As the wind blew the smoke directly upon us, it was not without some danger that we approached them. Having cautiously leaped over a rivulet of boiling water, I took my station in front of the springs; but ere I was aware, I was nearly suffocated with hot and dense vapours, which so closely surrounded me, that I could neither see my companion, nor how to make my escape from the spot on which I stood. At the distance of only a few yards before me roared no fewer than sixteen boiling cauldrons, the contents of which, raised in broken columns of various heights, were splashing about the margins, and ran with great impetuosity in numberless streamlets, down the precipice on which the springs are situate. What augmented the irksomeness of my situation, was the partial darkness in which the whole tract was enveloped, so that it was impossible for me to form any distinct idea of the terrifying operations that were going on before me. After the wind had somewhat abated, the vapours began to ascend more perpendicularly, and I again discovered Mr. Jonson, who was in no small degree concerned about my safety.'

A vast body (or shall we rather, from its powerful and incessant agency, call it soul?) of fire, maintains dominion under the whole extent of the valley, keeping the water every where in perpetual agitation, insomuch that even the river is disturbed, in the middle of its channel, by boiling springs throwing up their columns of steam.

The direction of a number of the last mentioned stages will shew that Dr. H. was returning toward Reykiavik, where he

arrived on the 29th of June. On the 18th of July he again set out for the north, to be accompanied, through some part of the journey, by two gentlemen of Holstein.

At Husafell, and indeed elsewhere, he very properly took occasion to make particular inquiry respecting the famous species of mice, of which Olassen and Povelson have reported what Mr. Pennant believed, but Mr. Hooker and other writers have pronounced ridiculously incredible. Most readers will immediately recollect the story to be, that these mice, besides other points of extraordinary sagacity, have admirable talents for *navigation*; going to considerable distances from their lodgements, in small foraging parties, to collect berries for their store, which berries they import, across rivers and lakes, on flat pieces of dried cow-dung, each *manned* by a crew of six or ten, all standing with their heads toward the centre, and rowing the vessel by means of their tails.

‘Having been apprised,’ says Dr. H. ‘of the doubts entertained on this subject, I made a point of inquiry *at* different individuals as to the reality of the account, and am happy in being able to say, that it is now established as an important fact in natural history, by the testimony of two eye witnesses of unquestionable veracity, the clergyman of Briamslack, and Madame Benedictson of Stikesholm, both of whom assured me they had seen the expedition performed repeatedly. Madame B. in particular, recollected having spent a whole afternoon, in her younger days, at the margin of a small lake on which these skilful navigators had embarked, and amusing herself and her companions by driving them away from the sides of the lake as they approached them. I was also informed that they make use of dried mushrooms as sacks, in which they convey their provisions to the river, and thence to their homes. Nor is the structure of their nests less remarkable, &c. &c.’

Whatever is not, in its own nature, plainly impossible, may be believed on testimony, strict regard being had to the qualifications indispensable to constitute the competence of witnesses to an antecedently improbable fact. We can have no reason to question the competence of the witnesses here cited by our Author; but it is obvious that a more minute statement was necessary, to inform us *precisely what it is* that these witnesses testified.

In passing through the book, the reader may perhaps meet with some very few occasions for wishing to check, in the Author, a little too inconsiderate a facility of faith; as, for instance, when he cites (Vol. II. p. 25.) without any decided expression of incredulity, from an ancient Norwegian work, the description of a celebrated mineral spring in Hytardal, attributing such almost whimsical properties to the water, as it would really seem quite absurd to believe. And again, in a very curious account

of the foxes, which are numerous and very mischievous in Iceland, (Vol. II. p. 98.) he introduces, with expressions of uncertainty whether it should be positively disbelieved, the well-known tale which describes the foxes at the northernmost extremity of the island, as accustomed to assemble in a wrestling match, to ascertain which is the strongest; and then, in order to reach the sea-fowl sitting on the ledges and in the holes of the rocky perpendicular coast, suspending themselves from the edge of the cliff in a chain, formed by their holding, each a tail in its mouth, the strongest stationed at the top, and holding the whole adventurous band. We must stop, at any rate, at the line of mechanical impossibility, in that tendency to credulity, which is evidently an unavoidable and rational consequence of our enlarging knowledge of the natural history of the world. That such is the natural consequence, no one can deny who considers what a multitude of things have been placed on the ground of incontestable fact, within the last half century, which, if previously asserted, would have encountered universal disbelief.

A number of hours were spent in exploring the grand cavern of Surtshallir, extending about a mile under an enormous lava from the Bald Yokul, of the dimensions, through two thirds of its length, of fifty feet in breadth, and forty in height, and reputed, by the early inhabitants, to be the abode of Surtur, 'the black prince of the regions of fire,' whose appointed office, according to their mythology, was to burn the world at the conclusion of the present system of things. The description of one part of this cavern will recal that of Antiparos. Its magnificent exhibition is indeed of a more frail material, but it will in fact probably last as long.

'The roof and sides of the cave were decorated with the most superb icicles, crystallized in every possible form, many of which rivalled in minuteness the finest Zeolites; while, from the icy floor, rose pillars of the same substance, assuming all the curious and fantastic shapes imaginable, mocking the proudest specimens of art, and counterfeiting many well-known objects of animated nature. A more brilliant scene perhaps never presented itself to the human eye, nor was it easy to divest ourselves of the idea that we actually beheld one of the fairy scenes depicted in eastern fable. The light of the torches rendered it peculiarly enchanting.'

From this cavern, the route was directed toward the hot springs of Hveravellir, across a trackless desert, of lonely and formidable aspect, shining and frowning with icy and volcanic sublimities, and of a substance which entirely baffled the magnetic needle to which the party had recourse on their becoming enveloped in a very dark mist, in a place where they were passing among deep chasms, and where a temporary return of light

presented to their view, directly before them, 'an immense Alpine barrier,' which forbade all further progress. The only expedient for extrication was to go with the course of a great ancient stream of lava, which brought them at length, after many hours of toil, during which their anxiety would not permit the examination of 'volcanic chimnies' on their right hand or their left, to the welcome banks of a rivulet, at a spot whence they proceeded the next day to the boiling springs. 'It was not,' says Dr. H. 'without sensations of awe, that we beheld the columns of smoke that were issuing from almost innumerable apertures, and heard the thundering noise attending its escape.' Among this prodigious and raging assemblage of cauldrons, most of them, like the Geysers, ejecting at intervals, columns of water, there is the grand singularity denominated the 'Roaring Mount,'

—'a circular mount of indurated bolus, about four feet in height from an aperture, on the west side of which a great quantity of steam makes its escape with a noise louder than that of the most tremendous cataract. The steam issues with such force, that any stones you may throw into the aperture are instantly ejected to a considerable height. On thrusting a pole down the hole, we observed a very considerable increase, both in the quantity of steam emitted, and the noise accompanying its escape.'

Exceedingly striking too, is the account of the regulated system manifest throughout the tremendous tumult of operations, to which this singular 'Mount' seems appointed to act in quality of a magnificent trumpeter, a part which is performed in a manner which may, without presumption, claim to appropriate the description,

'Sonorous as immortal breath can blow.'

'From an elevated part of the adjoining lava we had a grand view of the tract, and could not sufficiently admire the connexion and regularity observable in the bursts of steam and jets of water that continued to ascend into the atmosphere the whole of the evening. The order they maintained can only be compared to that observed in the firing of the different companies of a regiment drawn up in the order of battle. The play commenced on a signal being given by the Roaring Mount, which was instantaneously followed by an eruption of the largest jetting fountain at the opposite end of the tract; on which the turn went to the rest, vast columns of steam bursting from the surface of the general mound, while the jets rose and fell in irregular beauty. Having continued to play in this manner for the space of four minutes and a half, the springs abated for nearly two minutes; when the Roaring Mount renewed the signal, and the explosions took place as before.'

In this tract of fires and thunders, the *Campi Phlegreæi* of Iceland, as our Author justly denominates it, there are still and

silent objects which give an impressive idea of what there has been in the past ; mounds and depositions which tell of ancient boiling fountains of enormous magnitude ; ' especially,' says our Author, ' one which exhibits the remains of a mount twice ' as large in circumference as that of the great southern Geyser.'

In advancing laboriously northward, it was not an unpleasing diversification of the scene, to come into a tract of fine meadows, numerous flocks, and good farmhouses ; or to fall in with a travelling company of the natives, one of whom was an ingenious goldsmith and watchmaker, and another, mistaken at first by Dr. H. for a dull and stupid man, surprised him by an intelligent and animated talk on a plurality of worlds, zealously maintaining that those worlds must be inhabited, and regretting he could not see Dr. Herschel, to whom he should be glad to propose many questions. It was a still greater luxury to pass a few days at Modrufell, with an enlightened, and zealous, and excellent clergyman, whom he had seen and admired the preceding year, and who evinced an ardent interest in all that is done, and is to be done, for the Christian cause, in Iceland and in the wide world.

After going on some distance eastward from this last mentioned station, the Traveller hastened his return to the south, directly through the centre of the island ; and we soon find him again at the Geysers, at Skalholt, and in the neighbourhood of Mount Hekla, with extremely brief intermediate notices of his course. Wonders had already been too much multiplied to be any longer, with a few exceptions, minutely recorded. From those of the volcanic class there was no escape or remission but by quitting the island. When a little to the south-west of Skalholt, he says,

' After passing a number of red cones, of immense size, I encountered a dreary tract of lava, over which I had to scramble for several hours, and which presented such prodigious heights and gulleys, that were the sea, when brought into agitation by the most violent storm, and running, as the phrase is, mountains high, suddenly to congeal, it would scarcely furnish a counterpart to the scene before me. What then must have been the terrific appearance of this region, when the red hot flood of melted substances rolled across it, consuming every thing that lay in its way, and raising its fiery waves to the height they still exhibit !'

He had not time to visit the wild scenes of the Gullbringe Syssel, the south-western peninsula. The last superb spectacle he was destined to contemplate and describe, were the boiling springs and geysers of Reykium. He reached Reykiavik but just in time to make a few hasty arrangements before the sailing of the Danish vessel, in which he embarked on the 20th of August, and after a rough passage of seventeen days, arrived at Copenhagen. He describes the deep emotions with which

he looked back on this unparalleled region while it receded, and at length vanished from his sight.

Displeased as we sincerely are at the measureless length of this article, we are yet willing to hope that the extraordinary interest of the book, of which, after all, it is but a slight abstract, may be an accepted apology. The grand and the strange phenomena of Nature form, perhaps, on the whole, the most attractive portion of the descriptive narration brought us from foreign climes; and in this order of subjects this journal in Iceland contains as much as could be collected from some twenty respectable contemporary books of travels. Those of our readers who may not yet have obtained it, may in the mean time see, in these pages, a faithful slight sketch of the magnificent picture; and they who have hastily looked over that original, may here in few moments renew in their memory the images of the most prominent objects.

Of one matter, continually and necessarily intervening in the course of the narration, we have made but very few notices, that is, the communications held with the clergymen, magistrates, and commercial residents, at all the stations, relative to Dr. H.'s main object, the circulation of the Scriptures. Every where these principal persons shewed the greatest readiness, in most instances a lively zeal, to co-operate in his design, by undertaking to ascertain the wants of the people, in this respect, and concerting with him the best plans for supplying them. This information and these plans will be rapidly combined and brought to their practical effect, by the Icelandic Bible Society, of which he had the happiness to promote and to see the provisional formation, under favourable auspices, before he left the island.

Great and urgent as the want of the Sacred Book might naturally have been presumed to be, it was found to be actually still greater than had been presumed. Under such a destitution of the standard of religious faith, it was somewhat surprising, and greatly delightful, to our Author, to find that a peculiar Providence had preserved much of the purity and simplicity of that faith among the people. This preservation he attributes in a considerable degree, as an immediate cause, to Vidalin's printed sermons, a book universally popular among them, and, he says, deserving to be so, for its genuine principles and spirit of Christianity.

The state of the people is no small testimony in favour of their clergy, with whom, on the whole, he was greatly satisfied and pleased. The friendly and even affectionate treatment so constantly experienced by the stranger, and the gladness excited by his object, naturally inclined him to pronounce rather too positively for so very transient an acquaintance. Perhaps reflection sometimes made him sensible of this; for we have observed here

and there, especially in the emphatic and distinguishing praise of several individuals, some expressions appearing to carry an implication of a defect of the religious spirit in many others of the class. Nevertheless, the general effect of his testimony, after every fair abatement, seems to be, that the Icelandic clergy are as much superior, in moral and religious character, to those of other countries, as the *people* are in this respect superior to other nations. As to learning, it seems a considerable number of them evinced attainments rather wonderful in a polar island without schools. It is almost the universal practice of the preachers to read their sermons.

Dr. H. gives an interesting brief history of the commerce of Iceland, a very simple concern indeed, but of extreme importance to the people. They exchange fish, salted mutton, oil, tallow, wool, and woollen stuffs, skins, feathers, and sulphur, against rye, barley, oat-meal, pease, bread, potatoes, rum, brandy, wine, coffee, tea, sugar, tobacco, salt, wood, iron, flax, lines, hooks, indigo, cotton, and silk handkerchiefs. Coffee and tobacco, the latter of which they chew, are consumed in a quantity disproportionate to their means. For this traffic they come down in June to the Danish factories on the different parts of the coast, but especially to Reykiavik. Their treatment by the merchants and factors is just such as might be expected towards persons who are from year to year on the debtor side of the books, in which predicament they are willingly kept by their dealers, for an obvious purpose. Many of them are thus in a kind of slavery all their lives. As to the history of their commerce relatively to its regulation by government, it is very much a matter of course that it should be a record of gross mismanagement and oppression.

It is needless to say how many important matters for geological discussion are supplied by the multifarious descriptions of the composition of so strange a territory : Dr. H. is wisely sparing of theoretic speculation. He has introduced several curious philosophico-biblical speculations. He is very often reminded by the objects before him, of facts and sentiments in the Bible, and suggests many real parallels, perhaps some rather forced ones. His mode of expression is generally perspicuous, free, and unaffected ; very seldom that of a man eager to make the most of his subject. The incorrectness sometimes observable, may be partly ascribed to his having become almost a foreigner to his own language and country.

Besides a map, rather too scanty of names, but, we apprehend, more correct than any former one, there are thirteen plates, after sketches by the Author and a Captain Frisak. Not making the first pretensions, on the score of art, they are, however, very neat and illustrative. That which represents the great Geysers, is very striking, and gives, we think, a more picturesque image

of the phenomena, than the prints in the works of Sir G. Mackenzie and Mr. Hooker.

The book concludes with a long Appendix, of very considerable curiosity and interest. It consists chiefly of an historical view of the Icelandic translations of the Bible, and an inquiry into the history and qualities of Icelandic Poetry. This latter takes us back into the Scandinavian heroic age, displays the character and vocation of the Skalds, relates the origin of the Edda, recites, among other ancient strains, the whole death-song of Regner-Lodbrok, with a prose translation, and investigates at much length the modes and rules of Icelandic versification.

Art. VII. *Psyche; or the Soul; a Poem in Seven Cantos.* By John Brown, Esq. 12mo. 7s. London, 1818.

WE feel quite at a loss in what terms to convey our opinion of this long string of rhymes, and are altogether unable to determine the Writer's intention in putting them together. The "Poem," if, in courtesy, it must be so called, though by no means clever, is evidently the production of a man capable of better things, and who is wasting respectable talents on the composition of dull and unprofitable conceits. He rhymes with facility, is a tolerable hand at telling a story, now and then exhibits something like point, and occasionally is guilty of what distantly resembles wit. We guess, for it is only guess, that he means to ridicule the reasonings and theories of metaphysical writers, and it must be admitted that they are fair game; but it will require a more skilful hand than that of "John Brown, Esq." to bring them down.

Ned and Tom dialogize together respecting the nature and seat of the soul, if we rightly apprehend the matter, and we believe that they come, at last, to some indeterminable determination on the subject. But without any further dissertation on the merits or defects of the composition as a whole, we shall quote the following lines as a proof that when the Author can persuade himself to cease to be perverse, he can write with considerable beauty both of versification and description.

—"As when the sombre shades of night
Dissolve—some mountain's awful height
Smiles with the earliest kiss of light;
The forest, with unnumber'd trees,
Next glows—a new Hesperides;
The regal dome, the holy spire,
Now gleam in part, now gleam entire;
The lordly mansion then—anon
The cottage roof is over shone;
Till ev'ry moment less aslant,
Day drops with gold each shrub and plant;
The rose—the humble daisy's breast,
And all is bright, and all is bless'd." p. 224.

We suppose that the Author has had Butler and Swift in view, as his masters in satirical composition; he has however neither the ease of the one, nor the pithiness of the other. We think he would have done wisely had he omitted his sneers at the Trinity, and his admiration of Socinus. He could hardly expect to make converts in so off-hand a way; and if he wrote for public approbation, he could scarcely hope to obtain it, by sacrificing truth and modesty to the humours and caprices of sectarianism.

Art. VIII. *Narratives of the Lives of the more eminent Fathers of the Three First Centuries*; interspersed with copious Quotations from their Writings, Familiar Observations on their Characters and Opinions, and occasional References to the most remarkable Events and Persons of the Times in which they lived. Inscribed, by Permission, to the Hon. and Right Rev. the Bishop of Gloucester. By the Rev. Robert Cox, A.M. Perpetual Curate of St. Leonard's, Bridgenorth, 8vo. pp. 402. Price 10s. 6d. 1817.

A WRITER of competent ability, and sound and independent mind, might confer an important obligation on the theological student, and render essential service to the cause of truth, by a strictly upright and severe examination of the records of ecclesiastical history, and of the works which it consigns to us as the writings of the 'Fathers.' Such an investigation, it may safely be affirmed, has never yet been made. Treatises and bulky volumes, almost numberless, relative to the early periods of the Christian History, have been given to the world; but a work that might be of real utility in determining the degree of credit due to the memorialists of the Church, and in settling the contending claims of truth and error in the different writers of the early ages, within and without its pale, is a task reserved for some future author. Jortin has, in several instances, exhibited specimens of the manner in which such a work should be conducted; but however distinguished the talents and character of that admirable writer were, there are certain indispensable qualifications required in him who undertakes the office of an Ecclesiastical Critic, which even he did not possess in their full measure.

Mr. Cox certainly is not one of the men to whom we should look for the accomplishment of our wishes. His pages are indeed occupied with the details of only a part of the history writings of the Fathers, but that part is one confessedly of great importance, since it includes the first three centuries of the Christian era, and gives memorials of the following persons: Simeon, Son of Cleophas; Clement, of Rome; Ignatius; Polycarp; Justin Martyr; Irenæus; Tertullian; Origen; Cyprian; and Dionysius, of Alexandria; ample scope is presented even in this enumeration of Authors, for the exercise of

the talents which it is desirable to see employed on those times and subjects.

We hesitated at the very commencement of Mr. Cox's Book, on reading the account of the martyrdom of James, from which we could not fail of auguring ill respecting our progress through his work. That statement is rested on the authority of Hege-sippus, a credulous and fabulous writer, whose narrative (if indeed he was its Author) of the transactions at Jerusalem, is no better than a legend. The reader of these "Lives of the more eminent Fathers," will expect from the Author only authentic details; or should doubt attach to any circumstances which they include, he will expect to find the relations which are of dubious pretension, fairly marked with the necessary caution. In the instance under consideration, he is not admonished of the unsafe ground which he treads; and unless he obtains some better guide, he must inevitably fall. The most competent and impartial writers have already pronounced a judgement on Hegesippus, which is directly contrary to Mr. Cox's, and which, we apprehend, is in accordance with truth. We are however bound in justice to the Author to notice, that instances do occur in his work, of the proper expression of disapprobation at the means by which Christianity received many of its early injuries.

It is somewhat curious that a minister of the Church of England should speak of Tertullian's censuring with 'deserved severity,' the pretensions of the Bishop of Rome to forgive sins:

"I hear," says he, "that a decree, a peremptory decree, has been issued. The chief pontiff, forsooth the bishop of bishops, declares, 'I ABSOLVE PENITENTS FROM THE SINS OF ADULTERY AND FORNICATION!' O edict, pregnant with every abomination!" Shortly afterwards he adds: "Who can pardon sin, but God alone? This is, indeed, the prerogative of the Lord, not of the servant; of God himself, not of the priest." ! p. 217.

Has Mr. Cox never absolved penitents from their sins? How can the edict, Tertullian's censure against which he approves of, be 'pregnant with every abomination,' any more than the rubric of his own Church, which directs '*the Priest*' to absolve the transgressor from *all* his sins? Mr. Cox surely cannot allege that the rubric directs absolution to be given after confession; for does not the '*abominable edict*' limit absolution to the penitent? and as for the '*sins of adultery and fornication*,' are they not included in the authority claimed by the '*Priest*' of the English Church, to absolve sinners from *all* their sins? *Nomine mutato, de te fabula narratur.*

The common place details of this volume are not redeemed, in any instance, by original discussions, nor relieved by any beauties of style.

Art. IX. *The Biblical Cyclopædia; or Dictionary of the Holy Scriptures*: intended to facilitate an Acquaintance with the Inspired Writings. By William Jones. 8vo. 2 vols. Price 11. 16s. 1816.

MR. JONES is already advantageously known to our readers, as the Author of a very interesting "History of the Waldenses," which was noticed in our July Number, 1816. In reviewing that work, we particularly remarked the Author's veneration for the original and simple institutes of Christianity, which have been so widely and grossly corrupted, and the purity of his attachment to Christian Liberty. In the publication now before us, we recognize the same inestimable but rare qualities. It is evidently Mr. Jones's object in this, as in his former production, to represent the religion of Christ as in its genuine form; to exhibit it, not as it has generally been seen, distorted and debased, but in its original beauty and adorned with its native attractions, as displayed by its Author. We only do justice to the labours of Mr. Jones, in describing them as designed to serve and adapted to promote the cause of primitive Christianity. There are several important articles in the present compilation, which have left on our minds so strong an impression of their excellence in this respect, as to obtain from us this commendation *in limine*, though, at the same time, we are not fully prepared to vindicate the propriety of allotting so much space to them as they fill in these pages. But the Author would perhaps urge that this is included in his plan, which professes to facilitate an acquaintance with the inspired writings. Still we think that the discussions of the doctrines of Scripture would be more appropriate to a work different from the present. So luminously, and usefully, however, are some important topics of Theology treated in these volumes, that we admit the Author to all the benefit of the plea he may be disposed to urge in favour of the execution of his work.

'To facilitate an acquaintance with the inspired writings,' is a most praise-worthy employment, in which, during a succession of ages, learned and excellent persons have engaged, either as translators or commentators. To these labourers in sacred literature every Christian owes great and lasting obligation. If the reader of a classic peruses the notes and illustrations of an edition with grateful recollections,—if the prose of Herodotus, and the lyrics of Pindar, are read more intelligibly and more pleasantly, as elucidated by a Wesseling and a Heyne,—the student of the sacred writings, who reads and understands them, cannot but feel how much he is aided in his progress by the lights which Biblical scholars exhibit. These lights however are so numerous, and their rays are so scattered, that it has become a useful and necessary service to select, and concentrate a portion of them, for the benefit of those who cannot

have access to the original sources of instruction. Many who are desirous of possessing the means of understanding the Scriptures, are unable to purchase large and costly volumes, while their situation precludes them from the use of the most celebrated works of Biblical and Theological literature. Those who are furnished with these, are little aware of the difficulties with which their less favoured brethren have to contend, while perplexed with a geographical or a chronological question, which they have no means of solving. 'A Dictionary of the Bible,' or a 'Biblical Cyclopædia', would be to many inquiring and excellent men, an inestimable acquisition.

That such works should answer their purpose, in the best manner, it is necessary that they embody only the most useful articles, and that they be of a moderate price. Calmet's Dictionary is a most valuable book, but to many it is altogether inaccessible by its price. The rich may command literary works; it is for a very different class of persons that such a compilation as we are alluding to, is wanted. Mr. J. has we think somewhat overlooked the pecuniary incompetencies of many scholars, in extending some of his biographical articles to an unnecessary length, as in those of Jacob, Joseph, Moses, &c. A simple reference to the inimitable history of Joseph, as described in Genesis, would have been amply sufficient. This history can indeed be read only in the Bible. We state this objection simply for the purpose of suggesting an appropriate brevity in the insertion of common topics.

The Geographical part of the work is very respectably executed, though not by any means faultless. Many of the articles in this division might have been enlarged with advantage, as in the examples of Philadelphia and Smyrna, of which, and of some other places, more particular and interesting accounts might easily have been furnished. The distance of places should have been regularly noted. We shall extract the description of Corinth.

'Corinth, a renowned city, the capital of Achaia, situated on the Isthmus which separates the Peloponnesus from Attica. This city was one of the most populous and wealthy of all Greece. Situated about the middle of the Isthmus, at the distance of about sixty stadia from the sea, on either side, it drew the commerce of both the east and the west from all parts. The surrounding country being mountainous and rather barren, the inhabitants were not much addicted to agriculture, but from their local situation, they possessed singular advantages for commerce which they carried to a great extent. The natural consequences of an extensive commerce were wealth and luxury; fostered in this manner, Corinth rose in magnitude and grandeur, and its elegant and magnificent temples, palaces, theatres, and other public buildings; adorned with statues, columns, capitals, and bases, not only rendered it the pride of its inhabitants, and the

admiration of strangers, but gave rise to that order of architecture which still bears its name. Besides the citadel, built upon a mountain, which overlooked the city, and which was called Acro-Corinthus, the works of art which principally displayed the opulence and taste of the Corinthians, were the grottoes raised over the fountain Pyrené, sacred to the Muses, and constructed of white marble: the theatre and stadium, built of the same materials, and decorated in the most magnificent manner: the temple of Neptune, containing the chariots of that fabulous deity and of Amphitrite, drawn by horses covered over with gold, and adorned with ivory hoofs: the avenue which led to this edifice, decorated on the one side with the statues of those that had been victorious at the Isthmian games, and on the other, with rows of tall pine trees.

Corinth was scarcely less celebrated for the learning and ingenuity of its inhabitants, than for the extent of its commerce and the magnificence of its buildings. The arts and sciences were here carried to such perfection that Cicero terms it, "*totius Græciæ lumen*," the light of all Greece; and Florus calls it, "*Græciæ decus*," the ornament of Greece. Seminaries abounded, in which philosophy and rhetoric were publicly taught by learned professors, and strangers resorted to them from all quarters to perfect their education. Hence the remark of the Roman poet Horace, "*Non cuivis homini contigit adire Corinthum*." It does not fall to the lot of every one to visit Corinth. The lustre, however, which this famous city derived from the number and genius of its inhabitants, was greatly tarnished by their debauched manners. Strabo informs us that, "in the temple of Venus at Corinth, there were more than a thousand harlots, the slaves of the temple, who, in honour of the goddess, prostituted themselves to all comers for hire, and in consequence of these the city was crowded and became wealthy." Lib. viii. p. 581. It is accordingly known that lasciviousness was carried to such a pitch at Corinth, that the appellation of a *Corinthian*, given to a woman, imported that she was a prostitute.

Such was the state of Corinth when the great apostle of the Gentiles came to preach the gospel there, in the year of Christ 52.

Of the Biographical articles we give the following sample.

GALLIO, the proconsul of Achaia, was brother to the celebrated Seneca, the philosopher, who dedicated to him his treatise on Anger. He was a person of a mild and amiable disposition; and seems to have conducted himself with considerable prudence in his official capacity. While Paul resided at Corinth, the unbelieving Jews, enraged at the progress the gospel was making in that city, particularly among the Jews, "accused him of teaching men to worship God contrary to their law," Acts, xviii. 12, 13, and dragged him before Gallio's tribunal, who, as proconsul, then took up his residence at Corinth. But Gallio refused to hear their complaint, and told them that if the matter in question respected a breach of the public peace, or any act of injustice, he should think himself obliged to hear it patiently, but as it merely regarded a question of their law, he declined to interfere in it. So far Gallio may have acted right; but when the rabble proceeded to seize Sosthenes the chief ruler of the synagogue,

and beat him before his tribunal, without trial or proof of guilt, he certainly ought to have interfered, and protected an unoffending man from their violence: and in that instance his conduct was censurable.'

The view which is given by Mr. Jones, of many subjects included in the Bible, is very different from that which has been taken by some other writers, whose early formed prejudices have perverted their minds from the proper means of forming a correct determination on their merits: such are the questions which involve the character of the Christian Church, its Institutes, and its Ministers. To judge of these aright, the New Testament alone is sufficient, and is exclusively the testimony and the evidence which we must consult for principles and practice of Christian obligation. Instead however of endeavouring to obtain the knowledge of Christian law from this depository, for the purpose of defining and maintaining the external relations of Christian societies, the actual usage of communities over which a secular spirit has diffused its influence, has supplied the means of settling the question; and hence, with but few exceptions, there is found, in modern churches, an order of things different from that which marked the constitution and practice of the primitive societies of believers. It has been but seldom that a recurrence to first principles has guided religious Reformers. Some of the early Puritans, the Brownists, and the Baptists, seem to have struck out the proper lights for their conduct, as persons diligently inquiring the way in which they should go. They however had but few followers, and in the churches of the Nonconformists much is still wanting to purify their usages and to complete their resemblance to the primitive societies of Christ's followers. The social feature of Christianity is in some communities entirely lost, and in others scarcely discernible. With these defects in their character, the persons who have contracted the responsibility attached to the oversight of Christian churches, are yet quite satisfied with them! And could this be, if the laws of the Christian economy exclusively were adopted and applied to practice? A comparison of ourselves with others may induce a feeling of complacency in regard to ourselves; but the method to be adopted, as of prime utility in effecting our radical amendment, is a comparison of ourselves with the rules prescribed for our obedience. Christians will therefore never bring their institutes into the form which it is intended they should bear, till, discarding every other mode of determining their character, they examine them by the delineations exhibited in the Scriptures. To these Mr. Jones has paid particular attention. Many of the articles in his present work, are directly relative to the subjects of Christian fellowship and discipline; and though, as we have already intimated, some doubt as to the propriety of their insertion may be felt while the

Biblical Cyclopædia is regarded as a Dictionary of the Bible, such is their excellence and their importance, and so reasonable do we consider the publication of them, that, without pledging ourselves to an unqualified approval, we do most seriously and strongly recommend them to the perusal of Christians. Under the article Edification, the Author remarks, that

'It is a question that merits the serious consideration of both the pastors and churches of the present day, how far their external order of worship is that which is best adapted to call into exercise the various gifts which Christ hath bestowed upon them, and which are conferred with a view to their mutual edification; or, which amounts to the same thing, how far their order is consonant to that which the wisdom of God ordained in the first churches of the saints; for we may rest fully assured that, if the order of our churches in the present day varies from that which was instituted by the apostles, *it is for the worse*. And I the more readily suggest this hint, inasmuch as it is a fact too obvious to be disputed, that some of the greatest men who have arisen in the Christian church since the times of reformation, have perceived the matter in this point of view, and been greatly dissatisfied with the present prevailing plan which confines the conducting of public worship on the Lord's day, to the prayers and preaching of the pastor. The complaint has been echoed by many who yet know not how to redress the grievance or apply the remedy. The duty however is incumbent upon them; for, in vain shall they complain of the want of edification among the churches, the scarcity of gifts for qualifying men for the work of the ministry, and the great dissimilarity that there is between the churches of the present day and the first churches of the saints, in the fervency of their zeal, the holiness of their lives, their conformity to Christ, and their unfeigned love to the brethren, so long as they are regardless of the means which his wisdom and his love have instituted to promote their spiritual prosperity. That which first of all demands their concern is, to disentangle their minds from an undue deference to the customs of their forefathers, and to follow the latter no farther than they can perceive them following Christ and his Apostles.'

The acuteness of the Author appears in many of the articles in this Cyclopædia, though the profundity of his metaphysical knowledge will not be conceded by every scholar who may examine it. Locke's definition of Conscience (art. Conscience) is severely censured by Mr. Jones, who substitutes the following in its place: 'Conscience, is the testimony or secret judgment of the soul, which awards its approbation to actions that it *thinks* good, or blames those which it *regards* as evil.' Now, in what respect does this definition differ from Locke's?—'Conscience is our own opinion or judgement of the moral rectitude or pravity of our own actions.' We do not profess principles of theology at variance with the Author's, but as a question of moral science, we should be glad if he could give us the satisfaction

which we are prepared to expect from the manner in which the following proposition is announced.

‘That the author of our nature has furnished us with *infallible principles* of judging concerning right and wrong, in giving us certain instincts and feelings, and in establishing a certain order and course of nature, to which these instincts and feelings are adapted, is a point almost demonstrable.’

In comparing the present work with Calmet’s Dictionary, we have observed some articles which Mr. Jones has omitted, that should have had a place here; they are however neither numerous nor important. Under ‘Pinnacle’ the reader is referred to the article ‘Temple,’ where nothing on the subject occurs. We suppose the design of Mr. Jones was to describe the scene of a part of Christ’s temptation. In the account of Mary, the sister of Lazarus, there is obviously some confusion. It would have added to the value of the work, if the import of names of Hebrew origin had been uniformly given. Much time and labour have certainly been consumed upon the work, which altogether possesses qualifications sufficient to justify our recommendation of it as a compilation of interesting and useful articles from our most valuable Biblical writers, mixed with no inconsiderable portion of original matter relative to the faith, the practice, and the discipline included in the New Testament.

Art. X. *A Letter to an English Nobleman*, respectfully submitted to the serious consideration of both Houses of Parliament. Containing an Analysis of the British Constitution, and a Review of the Catholic Question, as it relates to Ireland in particular, and as it stands connected in its Consequences with the Happiness and Security of Society in other Countries. By LIBERATOR. 8vo. pp. 316. Pr. 9s. 1817.

THE circumstances in which the discussion of the Catholic Question originated, and the embarrassments which have attended its progress, afford decisive proofs of the radical evils of a union between civil authority and religious profession. The injustice of such a connexion must be considered on other grounds, but the impolicy of it is apparent in the consequences which have created so powerful an opposition between the adherents of the Papal hierarchy, and the partisans of the Protestant Ecclesiastical Establishment of England. The enjoyment of exclusive secular patronage by religious professors, is not demanded by any just claim they can make in that character; and as it can be obtained only by the violation of social right, it ought not to excite surprise that the results of the encroachment should prove perplexing and mischievous. If, at the period of the rupture with the Romish See, in the time of Henry the Eighth,

religious freedom had been fully recognised, and civil rights left the appropriate qualifications of their own proper subjects,—if the political institutes of the country had been the exclusive care of its government, and religion, as the business of individuals, had been left in their own keeping, the wisdom of the Legislature had not been necessary to settle numerous questions which have involved the national prosperity and existence. Civil government always acts most according to its original purpose, when it separates the religious profession of the subjects of the State from its control, and limits its attentions to their political capacity. The history of those nations in whose institutes this principle has been violated, is replete with accounts of the fiercest contentions, and the most extensive mischiefs occasioned by the restless influence of religious profession associated with secular power. Religious profession, which should find its proper relations and exercise in the objects of eternity, has never been diverted from its true interests, but the public peace and welfare have been sacrificed to the spirit which it has acquired by its unnatural alliance.

It is easier to discover practical mischiefs than to apply a proper remedy for their cure. The evils consequent on a secular religious authority, are almost universally acknowledged to exist in the difficulties of Ireland, though there may be some perhaps who are incompetent, and others unwilling, to trace them to their proper causes. ‘Emancipation,’ it is imagined, will heal these maladies. This is the demand of a large class of the people; while another numerous class dread the measure as threatening still greater dangers. In regard to ourselves, we do not dissemble that Popery armed with power, would present all that is alarming. We firmly believe that its triumph would be the death blow to our liberties, and that its success would be followed with the direst tragedies. We should then fear all that men can fear. But with this feeling on the subject, we cannot but perceive that the reasons for our alarm are found in other causes than the proposed measure of ‘Emancipation.’ If the influence and acts of our Government went only to the sanction of ‘Emancipation,’—if the Legislature satisfied itself with the repeal of Penal Statutes affecting Roman Catholics, we should not tremble at the prospect; we should cheer ourselves with the good to be anticipated from employing the means of knowledge freely and extensively. But when we view the attitude which Popery has now assumed, and consider to whom it owes the revived hope of again controlling and injuring us, we cannot conceal that the solicited emancipation, were it even conceded, would not be the primary evil to excite dread. And we would hope that every Protestant who expresses his alarm about it, has the testimony of his conscience that neither actively, nor by his sanction, has he

aided the once fallen agents of Popery abroad, to regain their seats, and the power of doing mischief.

From what cause can it have arisen, that this 'Question' of the repeal of the Penal Statute, has been discussed on grounds so partial? A stranger to our jurisprudence might easily conclude, from the debates which this 'Question' has excited, that the only persons among the subjects of this United Kingdom, who are aggrieved by the provisions of the penal code, are the professors of the Roman Catholic faith; the case of the entire body of Protestant Dissenters having been overlooked by the writers and speakers who have advocated the cause of the Petitioners for Emancipation. On the principles which these advocates have avowed, the restrictions oppressive to Dissenters ought immediately to be removed, and the way opened for their admittance to the full exercise of their civil rights.

Lord Grenville has publicly declared, that, in his opinion, it would be an act of undeniable wisdom and justice, to communicate to our fellow subjects professing the Roman Catholic religion, the full enjoyment of our civil constitution. Aware, however, that the relations of the Roman Catholics to a foreign power, are considerations of great moment in this question, his Lordship qualifies the proposed measure, by suggesting the adoption of suitable arrangements maturely prepared, which are well known to comprehend the reservation of the influence of the Crown over the nomination of Roman Catholic bishops. Were the circumstances in which the necessity of interposing this *Veto* arises, removed, or did they not exist, his Lordship's 'act of undeniable wisdom and justice' would be cleared of every difficulty. Now, in whatever respects professors of the Roman Catholic religion are considered as being *unwisely* and *unjustly* excluded from the enjoyment of our civil constitution, Protestant Dissenters maintain a title neither less clear nor less strong. Their claims, (and which they cannot be charged with obtruding upon the public attention,) are entirely divested of all those difficulties which adhere to the 'Catholic claims.' They acknowledge no foreign authority, they have no infallible head of the 'church' at Rome to dictate the laws of their obedience; they do not profess an exclusive creed; their attachment to the civil constitution under which they live, is unquestionable, and their submission to the laws is exemplary. If, then, to say the least, the Protestant Dissenters are, as to their political character, not inferior to the professors of the Roman Catholic religion, it must be 'an act of undeniable wisdom and justice' to exonerate them from the restrictions of penal statutes, by their admission to the full enjoyment of our civil constitution. To repeal those statutes in favour of 'Catholics,' and leave them binding and galling on Protestants, would be palpable injustice. To the

Protestant Dissenters the civil constitution of England, as now established, owes, more than to any other class of subjects, its preservation ;—is it just then that any of those rights, which they have ever been the foremost in securing to the community, should be withheld from them ?

The Letter now before us, is written with some ability, but it has no claim to praise for excellence of arrangement or perspicuity of style ; it is indeed perplexed and obscure.

The Author proposes to investigate the original rights which man retains on entering into the social state, and to the enjoyment of which every member of the community, not stained by crime or rendered infamous by punishment, is, under the British constitution, equally and fully entitled ; the nature and spirit of the constitution, previous to and at the period of the Revolution of 188 ; to review the conditions to be performed by every candidate for the honours and privileges of the State, previous to his competency to hold or to enjoy them ; and to prove that such conditions cannot be injurious or repugnant to the *letter* or the *spirit* of the Christian Religion.

As it would be vain to attempt an analysis of this volume, we shall satisfy ourselves with furnishing our readers with the following extracts :

‘ The policy of the Church of Rome has been peculiarly marked, by requiring an obedience to its decrees, so implicit and unqualified, that its votaries, in a spiritual sense, are (in contradiction to the meaning of terms) the subjects of a *temporal*, though denominated a *spiritual* kingdom ; and as that authority is most arbitrary which is least defined, the Church of Rome ascertains *no limits beyond* which its power *cannot* extend ; but “ wise in its generation,” proportion the obedience required to the necessities which may demand them : and by affixing crime even to doubt, and apostacy to inquiry, the origin and nature of its assumed spiritual authority is so overshadowed and obscured from profane observation, that allegiance thereto becomes implicit and supreme, and the security extended to the state, for the performance of the duty of allegiance, rests upon the discretion of its own infallible will !

‘ The subject urges me to a detail which I could wish to avoid, were I not satisfied that though Catholics may be entitled to toleration, yet until they escape from their present yoke of bondage, they must be incapable of enjoying the blessings of constitutional freedom, and therefore are unfit depositories of power or of privilege.’ p 77.

‘ If political power and privileges should be still pursued, recollect that the success of the laity must depend upon your ability to prove, by primary and authentic evidence, that all the doctrines imputed to the Church of Rome, injurious to the security of constitutional liberty, as upheld by some and denied by other councils, are now not only *not* recognized but *formally* *abrogated* and *condemned* by an *authority equal to that by which* they were previously imposed

and confirmed, and which authority or council is the present standard of Catholic orthodoxy.—You will, I doubt not, anticipate that *unerring* standard to which your doctrines and discipline have been adapted, THE COUNCIL OF TRENT:—you are, therefore, positively required to produce the record of this infallible council, duly authenticated, for the examination of the Imperial legislature, to enable them to discover, by *actual inspection*, whether those doctrines, injurious to the peace and security of man, which were either *generally* or *partially* held, maintained, practised, or imputed, at any period, have been formally *recited, condemned, repealed, and renounced*, in order to remove doubts and to ensure confidence.' pp 269, 272.

This appeal and this demand addressed to the Romish Clergy, are entitled to serious consideration; they ought to be fairly met. Religion can never be at variance with the real interests of society; and if an authority is acknowledged as a religious authority by 'Catholics,' it is just to require satisfactory evidence of its entire separation from political obligation, an obligation exclusively under the cognizance of the State.

The Author very forcibly endeavours to impress on the Roman Catholic Clergy, as essential and particular duties at the present moment, the 'Restoration of the Scriptures' to the people, and the 'Renunciation of the Papal authority.' The Letter is addressed to Lord Holland.

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- Art. XI. 1. *The Protestant Reformation commemorated; a Sermon* preached on Sunday Morning, March 1, 1818, at Aldermanbury Postern, London Wall. By John Hawksley. 8vo. 1818.
 2. *The Reformation from Popery commemorated. The Substance of* a Discourse delivered at the Independent Meeting-House, Stowmarket, Nov. 9. 1817. By William Ward. 8vo. 1818.

WHATEVER sentiments on subjects of ecclesiastical or civil polity, may be entertained by those who sustain the responsible office of the Christian pastor among Protestant Dissenters, we believe we run no fear of contradiction in asserting, that the pulpit is rarely if ever made by them the organ of political opinions. The great subjects of the evangelical ministry, are rarely made to give way to topics of subordinate importance. An attendant upon the services of the Meeting-house, might in many situations listen for years without hearing from the preacher any thing more than a passing reference to the peculiar tenets of Nonconformity. At an ordination service, such sentiments are, as a matter of course, formally introduced; but in a general way, this reserve has been carried to an extent which has left room for regret that the younger part of the congregation should be suffered to grow up uninformed as to questions of great practical importance.

The time was, when it was thought necessary to preach sermons against Popery. In the beginning of the last century, a course of sermons, having this avowed object, was undertaken by the London Dissenting Ministers, which are known under the title of Salter's Hall Lectures. We do not know that there is any immediate necessity for preaching against Popery now, or, indeed, for preaching *against* any species of error; but there is always need for preaching up the truth; and the great principles of the Protestant Reformation, as constituting a most important branch of truth, stand in as much need perhaps of being contended for, at the present period, as they have ever done. We are glad that the faint attempt which was made to turn the Third Centenary of that glorious era, to some moral account, had at least the effect of directing the public attention in some measure to the subject. But the general apathy with which, in this country, the proposal to commemorate that event was received, contrasted with the interest taken in it by the Protestants of the Continent, might serve to convince those who are the consistent advocates of the great principles of the Reformation, that something more than an anniversary reference has become requisite, in order to rescue them from neglect or utter forgetfulness.

An earlier attention was due to the few sermons published on the occasion alluded to. Those which head this Article we can cordially recommend, as presenting a concise but comprehensive view of the principles of Protestantism, in a style well adapted to subserve the great purpose of religious instruction.

Mr. Hawksley has appositely taken for his text, or motto, Psalm lxxvii. 11, 12. 'I will remember the works of the Lord: surely I will remember thy wonders of old.' The first part of the discourse is devoted to a brief sketch of the rise, progress, and ultimate character of Popery. Under the second division, he expatiates on 'the advantages which have been conferred upon us by our deliverance from its bondage.' These he sums up in the following particulars: 'the unrestrained circulation of the scriptures;' 'freedom of thought and of profession in all the concerns of religion;' 'a purer doctrine and greater simplicity of worship,' more especially the re-establishment of that grand article, (*stantis vel cadentis ecclesiæ articula*) justification by faith alone! and, lastly, 'a more correct and widely extended morality.' Under the last head, he calls upon his audience to make a suitable improvement of the circumstances in which as Protestants, and as Protestant Dissenters, they are placed; not scrupling to affirm that by no denomination of Christians are the principles of the Reformation 'better understood, and more practically honoured, than by our truly apostical

churches.' The points above enumerated admit of a fair ground of comparison. From this branch of the discourse, we select the following extract.

'Your first and most obvious duty is *the exercise of gratitude to God*. From him, the Father of lights, "cometh down every good gift and every perfect gift;" and his agency is therefore to be devoutly acknowledged in all the mercies we enjoy. If his "kingdom ruleth over all;" if it extend to the most minute occurrences of an individual's life; nay, if, as the Redeemer has assured us, "a sparrow falleth not to the ground without our Father," and "the very hairs of our head are all numbered;"—very powerfully must we be impressed with a persuasion of the energy of his arm, in the great and mighty achievement we are now commemorating!

'We are justly habituated to admit the peculiar intervention of Heaven, when we reflect upon the rapid propagation of the gospel in the first ages. When we advert to the power and policy that were combined against it; when we recollect the nature of the doctrine that was insisted on; and when we call to mind the character of the principal human agents—we are constrained to exclaim, in dwelling upon its triumphs, "What hath God wrought!" pp. 26, 27.

'I call upon you, in the second place, to *appreciate highly, and to maintain inviolate, the principles which you have received*. The blessings we have been contemplating, as having emanated from the Reformation, are unquestionably of the utmost value. Let us, then seek to impress upon our minds a sense of their importance. Let us beware of profaning them. And let us be anxious that they may be known and enjoyed by others who have not yet acquired them. O! how much do we ourselves owe to their prevalence! We will pray, then, for their wider diffusion; and in our own separate spheres, will be concerned that they may be understood, and that they may be venerated. We will teach them to our children and associates. And we will be ready to protest against all arbitrary exactions which tend to impair or to obstruct them.

'I should deem myself highly culpable, if, on this occasion, and in addressing this audience, I did not advert to the topic of *Protestant Nonconformity*. It has directly flowed from the Reformation, and is indeed its genuine and legitimate result. It is a subject of no inconsiderable moment, and a subject which it is especially desirable that our young friends should competently understand. It has long been lamented by many, that our principles as Dissenters are not so fully comprehended, or so highly revered as they once were, and as they still demand and deserve to be. And to this cause, principally, is to be attributed the secession of any from our churches; for in the humble estimation of the preacher, where the grounds of Nonconformity are really understood, they are sufficient to carry their own evidence.

'This want of acquaintance with the subject, is partly to be attributed to the neglect of domestic instruction; and partly to other causes. Dissenters have seldom been forward to obtrude their sentiments on the public notice. They have generally acted upon the

defensive; and have been seduced into the arena of controversy only when they have been wantonly aspersed; or,—which has too frequently occurred—when their opinions have been grossly misrepresented. Some are too much disposed to treat the point as very indifferent in itself, and to think and to speak lightly of it: whilst others, with peculiar thoughtlessness, are apt to charge with illiberality any who become its zealous advocates. And not a few are inclined to remark, that where the pure gospel is preached in the churches of the establishment, minor considerations are unworthy of serious regard.

‘ I greatly rejoice in the fact of the multiplication of evangelical and faithful preachers in the Church; and sincerely do I abhor the spirit of bigotry wherever it may be found, and amongst whatever denomination it may prevail: but I cannot, on these accounts, feel less reverence for the principles of the Reformation, or cease to represent them with zeal as the demonstrated principles of truth. Highly do I prize the combined efforts of different classes to advance the cause of the Redeemer, and cordially do co operate with them; but I cannot consent, for such a reason, to compromise my own convictions, or allow them to be of trifling and inconsiderable moment.’

Mr. Ward's discourse enters more into the details of the History of Popery, and is highly deserving of circulation, on account of the information which he has compressed into the compass of a few pages. After illustrating the application of the New Testament prophecies, respecting the anti-christian power, in the Epistles to the Thessalonians and to Timothy, to the Church of Rome, the preacher proceeds, 1. ‘ to state the main principles of Popery; 2. to give a view of its rise;’ and 3. to call the attention of his hearers to the leading facts and principles of the Reformation.

Among the pernicious effects of the papal apostacy, the state of morals which it induces, is adverted to, and we are reminded in particular of the condition of Italy. The following note is subjoined.

‘ Eustace in his account of Italy was influenced by party spirit. His private opinion of the Italians in general was bad indeed. A gentleman who was often with him previous to his last illness, and at its commencement, told me, that when he took a final leave of him, Eustace exclaimed with anguish “ You are going, Sir. all the English are going, the Countess of W. is going, and another noble family, and I shall be left alone with these rascally Italians, not one of whom I dare trust.” O! that a nation so eminent in some respects was delivered from Popish bondage!’

Mr. Ward sums up the principles of the Reformation, in the following four particulars: 1. ‘ the authority and sufficiency of the scriptures;’ 2. ‘ the right of private judgement;’ 3. the doctrine of justification by faith; as expressed in the eleventh Article of the Church of England. 4. ‘ Regeneration by

‘ the Spirit of God, and necessity of holiness in heart and life,
‘ in opposition to the Popish notions of baptismal regeneration,
‘ and of a mysterious sanctity given to places and persons by
‘ outward forms.’

We transcribe the concluding paragraph of this discourse.

‘ But when we reflect on the peculiarity of this day, we are instantly reminded, that before another century has passed, before another centenary of the Reformation can be celebrated, we shall be in the world of spirits, and our bodies in the dust. What scenes we shall behold, and in what a new state we shall be, some advancing in the eternally rising progress of holiness, glory, and happiness, but, we fear, some sinking in eternal shame, depravity, and misery. When another centenary arrives, we shall have formed very different ideas from what we now have, of the worth and use of life. O! how completely nothing and vain will all that is merely earthly appear. Remember then to be active in improving your remaining days, not slothful in business, fervent in spirit, serving the Lord; that one thing is necessary, the salvation of your immortal soul. Strive ye to enter in at the strait gate, live prepared for death and judgment, that as the summons comes to us in succession, we may be found ready. When we are dead, the cause of the gospel shall continue to triumph, for the head of the church lives. In this place, instead of the fathers may the children rise up, to be more zealous, active, and devoted to their Divine Master, than we have been. The time is hastening on, when all the mists and clouds of human corruptions in religion, shall flee away, before the increasing light of the Sun of Righteousness. Soon the mighty angel described in vision, shall cast the huge rock into the sea, saying, “So shall Babylon the great perish.” Rev. xviii 20, 21. xix. 1, 2, 3, 4. “Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgements: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.”

Art. XII. *The Holy Bible*, newly translated from the Original Hebrew : with Notes Critical and Explanatory. By John Bellamy, Author of "The History of all Religions." 4to. pp. xl. 190. Price 16s. Large Paper, 24s. 1818.

(Concluded from Page 150.)

OUR readers will have already noticed, that in our examination of this work, we have not cited the readings of the ancient versions, in support of the strictures which Mr. Bellamy's translation has drawn from us. This omission, however, does not by any means originate in a feeling of indifference towards those valuable exemplars, which we cannot but regard as of the utmost importance, and indispensably necessary to the translator of the Bible who would produce a version founded on a correct text. The readers of the *Eclectic Review* are not now to be informed that its Conductors are favourable to the principles of a sound and enlightened criticism. But on the present occasion, we choose to limit our critical testimonies to the Hebrew witnesses, the Bible and the Targums, these being the authorities which Mr. Bellamy acknowledges ; and these are quite sufficient to establish his incompetency for the work in which he has engaged. Restricting ourselves, therefore, to these sources of criticism, we proceed with our examination of this New Translation, and open the work at the following singular passage.

' Ch. ix. 20. Now the man Noah cultivated the ground ; also he planted a vineyard.

' 21. Then he drank of the wine, and he was satisfied : for he himself opened the inmost *part* of the tabernacle.

' 22. Where Ham the father of Canaan, exposed the symbols of his father ; which he declared to his two brethren without.

' 23. But Shem with Japheth had taken the vestment, which both of them set up for a portion ; thus they afterwards went, and concealed the symbols of their father : with their faces backward ; but the symbols of their father, they saw not.

' 24. When Noah ended, his wine, for he knew that his younger son had offered, for himself ;

' 25. Then he said, Cursed is Canaan : a servant of servants, he shall be, to his brethren.

' 26. But he said, Blessed of Jehovah God is Shem : for Canaan shall be a servant to them.

' 27. God will persuade by Japheth, for he shall dwell in the tabernacles of Shem : thus Canaan shall be a servant to them.'

In the copious notes which accompany this part of the Translation, Mr. Bellamy exhibits himself in his usual manner, as a most fanciful and erroneous writer. He pronounces the reading of the Common Version ' a departure from the spirit and

'letter of the original.' The mistake of the Translators is, in his opinion, so obvious as to excite astonishment that no attempt has been made to wipe away, from the character of the man of God, the foul blot which their rendering attaches to it. It might indeed seem astonishing, that the sense uniformly given to this passage in all versions, and by all translators, should, for ages, have been the received sense, if the words of the original were of different import. Neither antiquity nor number, we well know, is in itself a criterion of truth; but that both ancient and modern translators, men of profound learning and independent of each other, should all agree in misunderstanding a plain narrative, so as to construe its language into an expression of an intoxicated state, where the writer intended nothing of the kind, is not to be credited without the most indubitable proofs of the fact:—whether Mr. Bellamy has adduced such proofs of his assertion, remains to be considered.

The word *וַיִּשְׁכַּר* *va yi h aar*, which is in the Common Version, rendered and he was drunken, can here have no such meaning. In every part of scripture where it occurs, and is applied to intoxication with strong drink, it is always accompanied with its own application, by which it cannot be misunderstood. See 1 Kings xvi. 9, *he was drinking himself drunk*;—xx. 16; Jer. xxiii. 9, *I am like a drunken man overcome with wine*; 1 Sam. xxxv. 86; 2 Sam. xi. 13; 1 Kings xx. 16; Job xii. 25; Psa. lxix. 12—cvii. 27; Isa. v. 11, 22; Jer. xxiii. 9; Joel i. 5; Lev. x. 9; Numb. vi. 3;—xxviii. 7. But the word in this verse has no reference to any other word by which it can be understood that Noah was in a state of drunkenness with strong drink. The proper words which are used by the sacred writers to mean drunkenness with strong drink, are; *רָוָה* *raavah*, Deut. xxix. 19, *drunkenness to thirst*;—xxi. 20, *a glutton*, *סָבֵא* *sabee*, and a drunkard.'

Mr. Bellamy must here mean, that the only words which are employed by the sacred writers, to denote drunkenness with strong drink, are *רָוָה* and *סָבֵא*; his language admits of no other construction; and if so, they furnish another specimen of his perpetual self contradiction. He informs us in the preceding part of the extract, that, where *שָׁכַר* occurs in the Scriptures applied to intoxication with strong drink, it is always accompanied with its own application, by which it cannot be misunderstood; which is to say, that *שָׁכַר* is a proper word to express intoxication. Let us examine, then, the passages cited by Mr. Bellamy, as instances of the use of this verb, *שָׁכַר*, in cases where its meaning is so defined as not to be misunderstood, that we may learn in what manner they vary from the present passage in which the word has, we are told, no reference to any other word by which it can be understood that Noah was in a state of drunkenness.

To begin with his first example; 1 Kings, xvi. 9. "*he was*

"*drinking himself drunk*;" שָׁתָה שֵׁכָר; what is the application which accompanies the word in this connexion, and limits its meaning to *drunkenness*, that is not required by וַיִּשְׁכַּר Gen. ix. 20? Might not Noah become intoxicated in his tent, by drinking, as well as Elah in the house of his steward Arza? or Benhadad in the royal pavilions, 1 Kings, xx. 16? If שָׁתָה שֵׁכָר (Jer. xxiii. 9,) be used positively to express drunkenness—"a *drunken man*," why may not שֵׁכָר in the passage before us be applied to an intoxicated person? Nabal is referred to by Mr. B. 1 Sam. xxv. 36, as being "*drunk*;" but unless it be maintained that sumptuous feasts are the only occasions on which men indulge freely in the use of liquor, there is nothing to limit the application of שֵׁכָר in this fourth example. As for the next, 2 Sam. xi. 13, no passage could have been cited, tending more to the total subversion of Mr. Bellamy's conceit, or to confirm the sense given to the words of the text, by the translators of the Common Version. That David, in furtherance of his scheme of iniquity relative to Bathsheba, intended to make Uriah intoxicated, cannot be doubted. What are the words which the sacred historian has used, to describe this part of the bad and base design? וַיִּשְׁכַּר וַיַּעַל, *he drank, and made him drunk*,—the very same expressions as are applied to Noah, and which have no other kind of application to prevent their meaning from being understood in the one case, than in the other. Not a doubt can possibly exist as to the use of the word שֵׁכָר to denote intoxication; the words in the text are therefore properly rendered, "*He drank of the wine and was intoxicated*," and in this state lay uncovered in his tent.

'The word וַיַּעַל *va yithgal*, has been improperly translated as the third person singular in *niphal*, or the passive conjugation of *kal*: *he was uncovered*. But the verb being in the Hithpael conjugation, which means that the person himself does the thing mentioned, it should have been rendered accordingly, as verbs in the same conjugation are necessarily translated in other scriptures.'

Surely some of the Noble or Right Rev. persons, whose names glitter in the list of Mr. Bellamy's patrons, and whose influence cannot fail to be successfully exerted in his behalf, will employ their good offices with some learned body by whose members Hebrew philology is properly appreciated, to obtain the bestowal of its highest honours upon so erudite a scholar as Mr. Bellamy! His discovery is quite new, and in the absence of the other numerous and illustrious proofs with which his work abounds, the preceding criticism must satisfy every reader of the singular felicity with which he has applied his sagacity and learning to Hebrew lore. The Hithpael conjugation means that the person himself does the thing mentioned! This, Mr. Bellamy assures us, is its definite and proper use.

The *kal* conjugation, therefore, means that the person himself does *not* the thing mentioned, but that he does it by another person's aid, or that another person does it entirely for him! Thus שמע, אכל, למד, which have hitherto, being verbs in the *kal* conjugation, been understood to mean *he heard*, *he ate*, *he learned*, do not mean *he himself heard*, *he himself ate*, *he himself learned*, these latter modes of expression being examples of the Hithpael conjugation, denoting that 'the person himself does the thing mentioned.' So that there exists a wide and important difference between *he opens*, and *he himself opens*! Mr. Bellamy dreams, is one thing, and Mr. Bellamy himself dreams, is another and very different thing! How would this gentleman render נלל, a verb in the conjugation *kal*, and in the preter tense? Is its proper meaning any other than '*he himself opened*?' Does this conjugation not mean that '*the person himself*' does the thing mentioned? Had the meaning which Mr. Bellamy has given to the word, been the meaning of the sacred writer, the word would have occurred in the *kal* conjugation; its being in the Hithpael is a sufficient indication of the intention of the inspired author to express a notion very different from that which the ignorance or wantonness of the present translator would impose. The proper use of the Hithpael conjugation is, to express a reciprocal meaning after the manner of the middle verb in Greek; and therefore נלל in the text is correctly translated, '*he uncovered himself*,' or '*he was uncovered*' by means of himself. It cannot be rendered '*he himself opened*,' though, if it so please Mr. Bellamy, he may translate it, '*he opened himself*,' or '*he himself was opened*' by his own means; but to render it '*he opened*' as a simple active verb, with an objective case, is an egregious blunder.

אהלה Aheloh is rendered by '*his tent*.' 'But,' says Mr. B. 'there is no pronoun possessive, so that the word cannot be translated *his tent*.' Nor is there any pronoun possessive affixed to the very same word, אהלה Gen. xii. 8. xiii. 3; in both of which examples, Mr. B. translates the word by '*his tabernacle*.' בתוך אהלה, is literally, as in the Common Version, '*in the midst of his tent*.' The words are not as Mr. Bellamy's translation represents them, the accusative after a transitive verb. תוך, with the particle ב prefixed, can only mean, *in the middle*. Thus, in a passage exactly parallel, Josh. vii. 21, בתוך אהלי in Achan's confession, is '*in the midst of my tent*.'

'*The nakedness of his father*,' is far too simple a phrase for our recondite philologist. ערומ, he asserts, is not, as represented in the Common Version, a noun singular; another blunder! Not only it is a noun singular in construction, but Mr. B.

with his usual inconsistency, so renders it, Gen. xlii. 9, 12, 'the nakedness.' What does he mean by 'the symbols of his father?' This expression can signify only that emblems or images of Noah were used in the first age of the postdiluvian worship, and that the patriarch himself was an idolater! The terms thus perverted are, however, of too frequent occurrence to leave their meaning at all doubtful. עֵרַת אָבִיךָ גֵּרַת אִמְךָ, 'thy father's nakedness,' 'thy mother's nakedness,' &c. Lev. xviii. 7. The numerous parallel passages in that chapter, are too explicit and too stubborn, to be at all bent to our Author's purpose.

וַיֵּרָא הָם cannot possibly mean 'And Ham exposed;' the verb is in *kal*, and simply signifies, as in the Common Version, 'And Ham saw.' That this is its proper and only meaning, might be demonstrated by numberless examples.

Equally remote from true meaning and proper construction is Mr. Bellamy's strange rendering of the 23d and 24th verses; 'Setting up a vestment for a portion.' שֵׁשֶׁת is a noun feminine without any relative pronoun answering to 'which,' interpolated by Mr. B., while the verb וַיִּשֶׁן has the *van* prefixed, and must therefore be translated with the copulative 'and,' which does not appear in his version. שֶׁם, it is true, is a noun singular, but construed with שְׁתֵּם, it is properly rendered 'upon both their shoulders,' as in Exod. xii. 34, 'In their clothes upon their shoulders' עַל שְׁתֵּם עַל כֶּתֶף is the phrase used by Onkelos, which indubitably proves that he understood שֶׁם in this passage to mean 'shoulder,' and not 'portion.' The singular is used by the prophet Isaiah, ch. xlvi. 7, precisely in the same manner, with a plural verb, וַיִּשְׂאוּ עַל כֶּתֶף, 'they bear him upon the shoulder.' אַחֲרָתָא 'backwards,' occurs twice in the verse: in the former instance Mr. Bellamy renders it by 'afterwards,' in the latter by 'backwards,' though it is identically, in consonants and vowels, the same word: the Common Version is uniform and correct.

24 "Noah awoke from his wine." For this translation Mr. Bellamy substitutes 'Noah ended his wine,' affirming that 'the word וַיִּשָּׁן *va yickets*, does not mean *awoke*, neither is it connected with any word that means sleep.' Nothing can be either more disingenuous or ignorantly erroneous. He himself translates this very word in more than one passage as being connected with sleep. 'Jacob waked (וַיִּשָּׁן) from his sleep,' ch. xx. 16. 'Pharaoh awoke' וַיִּשָּׁן, ch. xli. 4. 7 עָשָׂה rendered in the Common Version, 'had done,' Mr. Bellamy maintains 'should be translated according to idiom as it is in 1 Kings viii. 64; 2 Chron. vii. 7, 'offered:' there is, however, no similarity in the construction of these passages. The expression in 1 Kings viii. 64; 2 Chron. vii. 7, is וַיִּשָּׂא אֶת הַעֹלֹת וְהַזִּבְחִים and

is properly translated '*there he offered burnt offerings*;' but in Genesis the construction is totally different, and can be translated only as it appears in the Common Version אֵת אֲשֶׁר עָשָׂה, what he '*had done*,' as in Exod. xviii. 1. אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים, '*all that God had done*.' Esther ii. 1, '*What she had done*,' אֵת אֲשֶׁר עָשָׂה. This whole paragraph, for violent construction, and perverse interpretation, is altogether unequalled.

'Chap. xi. 4. And they said, Come, we will build for us a city, and a tower with his top like heaven; thus shall be made for us a name or we shall be scattered upon the face of all the earth.'

'*With his top like heaven*.' The preposition ב is not a particle of similitude. Mr. Bellamy indeed is pleased to assert that the 'ב *beth* prefixed to שָׁמַיִם *shaamayim*, i. e. *heaven*, is rendered in other parts of Scripture, with the same construction, by *like*; that is, *with his top*, or inside of the dome, like '*heaven*.' אֲשֶׁר however, does not mean *dome*, or, *inside of a dome*. He has not given any examples of the use of the particle ב with שָׁמַיִם to denote likeness, nor is he able to give them: the ב *beth* is in this passage, used precisely as in Deut. i. 23. ix. 1. '*walled up to heaven*,' בְּשָׁמַיִם; '*fenced up to heaven*,' בְּשָׁמַיִם. Our learned commentator takes to himself the credit of forming an opinion, that this tower was built for idolatrous worship, an image of the sun being the principal object; whereas it is well known, that archbishop Tenison, in his work on idolatry, conjectures that the tower was built as a temple for the worship of the sun. Mr. Bellamy is original only in his errors.

xi. 6. 'Then Jehovah said, Behold, another people, all of them with a vain lip: even at this time they profane with offerings: and now shall nothing be restrained from them, all that they have imagined for offerings.'

Mr. Bellamy charges the translators of the public version with taking unwarrantable liberties in rendering עַם אֲחֵר '*the people*' '*is one*,' and he remarks,

'אֲחֵר *Echaad*, in this verse, according to rule, is to be rendered by the word, *another*. See Exod. xxxvii. 8; 1 Sam. xviii. 18; 1 Kings xviii. 6; Ezek. xvii. 17;—xix. 5;—xxxvii. 16, 17;—xli. 11; Dan. viii. 13.'

Admirable grammarian! אֲחֵר according to rule means another! Let us exemplify this rule. Deut. vi. 4, will then read, '*Jehovah our God, is another Jehovah*.' Exod. ix. 6. '*Of the cattle of the children of Israel died not another*,' importing that some of their cattle had died. Josh. xxiii. 14. '*Not another thing has failed*:' some parts of God's promises therefore had failed. Now great as are Mr. Bellamy's attainments in Hebrew, we think it may be well for him to be taught the correct rule for translating this word. Whenever אֲחֵר

means *another*, it is preceded always by a relative term, and as often as it occurs alone, and without reference to another similar word in the sentence, it must be rendered by a word expressive of unity, or, as in Gen. xix. 9, as a demonstrative pronoun *הַזֶּה* 'this one,' 'this fellow.' In every one of Mr. B.'s examples, the construction is of the former kind; in none of them is *אֲחֵר* absolute, or at all parallel with Gen. ii. 6. Exod. xxxvii. 8, 'One cherub on the end on this side, and *another* cherub, &c.' 1 Kings xviii. 6, 'Ahab went *one* way, and Obadiah went *another* way.' Ezek. xix. 3, 5, 'One of her whelps,—*another* of her whelps.' xvii. 3. 7, 'a great eagle,—*another* great eagle.' xxxvii. 16, 17, 'One stick,—*another* stick.' xli. 11, 'One door,—*another* door.' Dan. viii. 13, 'One saint,—*another* saint.' Could Mr. B. have consulted his Hebrew Bible or his Concordance for these examples, when he published as the result of his examination, that *אֲחֵר* means '*another*' where there is no foregoing word to which it bears relation?

Equally unfortunate and unfounded are his remarks on *לַעֲשׂוֹת* *lagnasoth*, which, he asserts, 'means, *to offer*, and, in this passage, offerings to idols, as it is so applied, Josh. xxii. 23. 'אִם וְעָשׂוֹת or *if to offer*. 2 Kings x. 24, 25, *sacrifices and burnt offerings*.' A more disingenuous proceeding it is scarcely possible for an author to adopt, determined as he may be to support an hypothesis, *per fas et nefas*. The indisputable meaning of *עָשָׂה* is *to do, or make, or constitute*; its determination being always evident from the words with which it is connected. It never means *to offer*, unless additional words occur to define and limit its application, as in the very examples to which Mr. B. refers. Joshua xxii. 23. *לַעֲשׂוֹת עֹלֹת וְזִבְחֵי שְׁלָמִים* "*to offer peace offerings upon it*." 2 Kings x. 24, 25, *וַיָּבֹאוּ לַעֲשׂוֹת זִבְחִים* "*When they came to offer sacrifices*" *לַעֲשׂוֹת הָעֹלָה* "*offering the burnt offering*." But these examples entirely differ from the expression in Gen. xi. 6, which is accurately translated in the Common Version.

Mr. Bellamy assures us that

'had Abram never gone into Canaan till after the death of Terah, it could not, according to the express words of Scripture, be said, that he had *gone forth from the household of his father*; for the household of a man has no existence *as his*, after his death. Abram must therefore have gone forth to Canaan while his father was yet living' p. 60.

Yet it was long after the death of Terah that Abraham directed his servant to go to his "*father's house*," *בֵּית אָבִי* for a wife for his son Isaac, Gen. xxiv. 38. 40. Joseph and his "*father's house*," *בֵּית אָבִי* dwelt in Egypt after the death of Jacob, ch. 50. 22. In all these passages the expression is pre-

cisely the same as in Gen. xii. 1. and furnishes the most complete refutation of this imaginary distinction.

In the same connexion, (p. 60.) it is remarked, that

‘The verbs *לך* *leke*, *לך* *leka*, *depart*, *go*, do not necessarily import that he (Abram) was at this period, to remove finally to Canaan! but when Abram went from Haran finally at 75 years of age after the death of Terah, a different verb is used, which embraces the idea of going forth finally, returning not to the same state or place.’

נָסַח is used Gen. xxiv. 11, in relation to women *going forth*, (*נָסַח*) to draw water, who certainly returned to their habitations with the customary supplies for the family. It is applied, Exod. xvi. 4, to the Israelites going out every day to collect the manna; Did they not return to the same place? *הָלַךְ* is applied, Judges vi. 21, to the angel's departure from Gideon, which was not probably repeated; to the going of the cart containing the ark, 1 Sam. vi. 8, which certainly did not return, since it was broken up at Bethshemesh, ver. 14. The words *נָסַח* and *הָלַךְ* are frequently used precisely in the same manner to denote motion or action; the former therefore does not, any more than the latter, necessarily signify finally to go forth.

‘Ch. xii. 8. Moreover he had removed from thence to a mountain, eastward of Beth-el, where he pitched his tabernacle: Beth-el by the sea, with Hai eastward.’

‘*Bethel by the sea!*’ Mr. Bellamy's knowledge of sacred Geography appears to be equal to his acquaintance with Hebrew philology. One of the most inland towns in all Judea is here described by a gentleman who, of all translators of the Bible for the last two thousand years, alone understands the import of the original words of the scriptures, as situated ‘*by the sea!*’ When he shall by his schooling have advanced a few steps further in Hebrew grammar, he will perhaps be able to give the meaning of *מִים*, which he has yet to learn. Bethel by the sea, ‘with Hai eastward!’ Did it never occur to Mr. Bellamy to ask himself what sense he was conveying to his readers by these expressions? A reader of the Hebrew Bible or of the Common Version would learn, that the place where Abraham pitched his tent was between Bethel and Hai, the former being to the west, *מִים*, the latter lying eastward.

‘Ch. xiii. 13. But the men of Sodom *were* wicked, even exceedingly sinful before Jehovah.’

‘13. The authorised translation of this verse is very objectionable. No doubt, the wicked are sinners. But from expressions of this kind in scripture, which have been noticed, the reader will readily understand this; they were *wicked*. There are various degrees of wickedness: persons may be wicked and yet have a respect for the worship of God. But these idolaters, it appears, carried their hatred for the worship of God, as taught by Lot, to such a pitch, that it is

said, they were *exceedingly sinful before Jehovah*. Not before Jehovah according to the common acceptation of the words, because in a general sense, all persons who are sinners, are so before him. By these words in a scriptural sense, is always meant, *before the face of Jehovah*: that is, they were sinners before the very altar of God. From which we may understand, that they interrupted the public worship of God, by persecuting the worshippers when they assembled together.'

Our readers by this time will have consulted their English Bible; and what is the authorized translation of this verse? "*But the men of Sodom were wicked, and sinners before the Lord exceedingly.*" This rendering, Mr. Bellamy asserts, is very objectionable! In what respects does it differ from his own? Are they not both alike? This translator is determined to make himself ridiculous. The words 'wicked' and 'sinful exceedingly,' are applied to the inhabitants of Sodom, as descriptive of their character *previously* to Lot's removal thither, and do not therefore relate to the worship of God as taught by Lot, of which nothing is said. הַמְּנִיחִים לַיהוָה Mr. Bellamy will have to mean nothing else than violence done to the true worship of God. By these words, he asserts, '*is always meant sinners before the very altar of God, persons who interrupted Divine worship, and persecuted the worshippers of Jehovah*.' Achan's offence did not however consist in either insulting or persecuting the true worshippers of God; yet the very same expressions are used in relation to it, Josh. vii. 20, "*I have sinned before Jehovah*" חַטָּאתִי לַיהוָה. David's offence did not include violent opposition to the worshippers of God; adultery and murder were the crimes which the prophet's address awakened in his recollection; "*I have sinned before Jehovah*," the expressions in this confession are the very same as those in Genesis.

'Chap. xviii. 1. Moreover Jehovah appeared unto him; in the plains of Mamre; where he continued opening the tabernacle, about the heat of the day.

'2. Then he raised his eyes and looked; and beheld three men, deputies to him; when he saw, then he hastened to meet them before the opening of the tabernacle; and he bowed himself toward the ground.'

In accordance with the translation of this passage in the Common Version, it has been generally supposed, that Abraham is here described as reposing himself at the entrance of his tent during the heat of the day, when, on the appearance of three strangers, he rose up and went forth to meet them, to offer them the accommodations which might be acceptable. But, according to Mr. Bellamy's translation, Abraham was preparing 'to officiate at the altar, at the time the three persons came to

'worship in the tabernacle!' We must again venture to look a little narrowly into his Hebrew.

'The word פתח *pattach*, is rendered *the tent door*; but it is here to be translated as it is in Josh. viii. 29, *entering*, or *opening*, xx. 4; Judg. ix. 85, 40, 44;—xviii. 16, 17.'

Our readers will perceive that פתח is rendered in the text, as the participle of a verb active, 'opening;' but the word in Josh. viii. 29, signifies the *aperture* or *opening of a gate*: 'Cast it at the *opening* (or *entering*) of the gate of the city,' אל פתח. 'at the *entrance*.' The word has precisely the same meaning in the next example; Josh. xx. 4, 'at the *entring* of the gate of the city,' where the manslayer was to wait (עמד stand) till the report had been made to the elders, who, on his cause being declared, were to grant him admission. Judges ix. 35, Gaal stood 'at the *entring*' of the gate. v. 40, ער פתח השער 'to the *entrance*' of the city gate. xviii. 16, 'the six hundred men stood at the *entrance* of the gate,' נצבים פתח השער. v. 17. 'the priest stood at the *entring* of the gate,' הכהן נצב פתח השער. These are the whole of Mr. Bellamy's examples, not one of which supports his translation, the word פתח in all of them being a noun. Nothing is said respecting worship, in the whole narrative; and notwithstanding we are again under the necessity of opposing our distinguished Hebraist, we retain our opinion that the scene represented in the first two verses of this chapter, corresponds to the description at the commencement of the following, with the slight difference, that in the former case it is laid in the open country, and in the latter at the gate of a populous city. 'Now two messengers came to Sodom at even, as Lot sat in the gate of Sodom: then Lot looked, and he rose to meet them; and bowed his face to the ground.' Mr. Bellamy's translation.

'The word נצבים *nitsaabim*, which is in the authorized version rendered *stood*, viz. three men stood by him; cannot be so translated: for if they stood by him, it could not have been said in the same verse, that he ran to meet them. When this word is applied to persons, it means *officers*, or *deputies*, 1 Kings iv. 7, 19;—xxii. 47. Also in Chap. v. 16, the same word, both consonants and vowels, means *officers*.'

Might not Abraham run to meet three persons who on approaching his tent had halted? As for the remark 'that נצבים when applied to persons, means officers or deputies,' nothing can be more unfounded than its application to the use of the word in the example before us; '*stood*' is its determinate meaning in numerous other passages of the Bible.

In his note on Gen. xix. 4. 5. Mr. Bellamy is pleased to say that, 'there is not any authority in the Hebrew for the abominable crime attributed to these men, by Commentators ancient

and modern.' Whatever we might be disposed to wish on the subject, we are quite convinced that there is authority for the sense which the Translators have given to the narrative, not only in the Hebrew, but also in the Greek of the New Testament, which this vain and random Author, in his haste to run down the Translators and Commentators, appears to have forgotten. "The filthy conversation of the wicked," 2 Pet. ii. 7, τῆς τῶν ἀδίστατον ἐν ἀσιλγίᾳ ἀναστρεφῆς; 'fornication and going after' 'STRANGE FLESH' Jude 7, ἐκπορνύσασθαι, καὶ ἀπιδουσαι οπισω σαρκος τῆς, seem very positively to determine the case: Mr. Bellamy, must, therefore, first set aside the authority of the Apostles. Nor has the writer of the Pentateuch left it doubtful in what sense the verb עָרַב is to be understood in such an application as the present.

The word סָנְעִירִים *saneerim*, which has been rendered to mean external blindness 'is so translated,' Mr. B. informs us, 'only' 'in one place, except this (Gen. xix. 11.) in all the Scripture.' Does he not know that the word occurs only in these two passages in the whole Bible? Again: 'The word הִכּוֹן *hikon*, (he tells us) in this verse (Gen. xix. 11.) which is rendered, 'they smote, is also applied by the sacred writers to the mind.' 'See Prov. xv. 13;—xvii. 22;—xviii. 14.' The reader will have long to look, before he finds הִכּוֹן *hikon*, in these passages. Another and very different verb is used in all of them.

'Ch. xix. 30. Then Lot ascended from Zoar, and he dwelt in a mountain, also both his daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and both his daughters.

'31. Now the first born said to the younger, our father is old; moreover not a man is in the land, to come to us, as is the custom, of all the land.

'32. Therefore we will drink wine, with our father, then we will abide from him: thus we shall preserve posterity, after our father.

'33. So they drank wine with their father that same night: when the first born went where she abode from her father, but he knew not where she abode, neither when she married.

'34. Now it was in after time, that the first born said to the younger; Behold, I abode in time past, from my father: we will drink wine also this night, then go abide from him; thus we shall preserve posterity after our father.

'35. Then they drank wine also that night, with their father: and the younger married, and abode from him; but he knew not where she abode, neither when she married.

'36. Thus both the daughters of Lot conceived unknown to their father.'

If our readers wish to see a perfect specimen of the ridiculous, we recommend them to peruse the notes appended to our Author's translations of these verses. Who but he could ever have ventured on such assertions as the following?—'Lot was a priest of the ancient church which was established by Noah.'—'Lot retired to a place of worship on a mountain not far from Zoar

‘where he dwelt in a meadow.’—‘The meadow, or glebe land of the tabernacle on this mountain was the place to which Lot retired.’—‘Here it was that at the evening oblation the daughters of Lot contrived successively to leave their father, and to marry with the idolaters of Zoar.’ Passing over these rhapsodies, we proceed to examine his Hebrew criticisms.

לכה נשקה את אבננו is rendered in the Common Version, ‘*Come let us make our father drink wine:*’ Mr. Bellamy renders it, ‘Therefore we will drink wine with our father.’ The obvious translation of נשקה he says, ‘is not, *let us make*—*drink*, as in the Public Version, but *we will drink*: and then the word את *eth*, which is omitted in the Common Version, has its reading, viz. we will drink wine, את *eth*. with our father.’

The obvious translation of נשקה, is not—*we will drink*: that might have seemed ‘obvious’ if the verb had been in the kal conjugation; but the verb is in Hiphil, and cannot be translated as he has done. לכה is a particle of exhortation, ‘*come*;’ it cannot be rendered ‘*therefore*.’

ונשבכה עמו rendered in the Common Version, ‘*And we will lie with him,*’ Mr. Bellamy translates, ‘*then we will abide from him;*’ a most violent construction, altogether remote from the sense of the original. The verb שכב never means, *to abide*, nor is it ever used in any such way as Mr. Bellamy’s Translation imports. He attempts to cover his perversion of the term, by affectedly informing the reader, that ‘agreeably to the idiom’ it means to abide. What does he mean by *idiom*? His rendering is in opposition to all idiom. The ו *vau* affixed to עמ is the masculine pronoun in agreement with אבננו, and the verb שכב never is used to denote absence from the person signified by the pronoun in accordance with it, but invariably marks the greatest nearness; ‘*to lie with him,*’ ‘*to lie with her.*’ עמה ושבכה. ‘And he lay with her, Gen. xxx. 16. ‘If a man entice a woman that is not betrothed and שכב עמה *lie with her,*’ Exod. xxii. 16. It were easy to cite numerous parallel passages. ‘*Abide from me,*’ would be an excellent rendering of Gen. xxxix. 7, 12; and again, ‘*he came to me to abide from me,*’ as the version of בא אלי לשכב עמי, v. 14. If שכב with עמ signify to ‘*abide from,*’ why does not Mr. Bellamy render the expressions, Gen. xxxix. 7, 12, 14, to ‘*abide from*?’ We repeat that the words are never used in this manner, and Mr. Bellamy therefore stands convicted of corrupting the sacred text. ‘*And it came to pass on the morrow.*’ This, we are told, is not the correct rendering of the passage: ‘*to-morrow* is not the true meaning of the word ממחרת *mimaacharath*: it signifies an indefinite time.’ What does it mean then in Exod. ix. 5, 6? ‘And Jehovah appointed a *set time* מועד saying, *To-*

'*morrow* מחר Jehovah will do this thing in the land. And 'Jehovah did this thing on *the morrow* מחרת.' What, in Exod. xv. 23? '*To-morrow* מחר is the rest of the holy sabbath.'

Again, Exod. xix. 10, 'Go unto the people and sanctify them to-day and *to-morrow* מחר, and let them wash their clothes, and be ready against the third day.' 1 Sam. xx. 27. 'When the new moon was come, &c.—And it came to pass on *the morrow* מחרת which was the second day of the month, &c.' To deny that the proper meaning of the word is *to-morrow*, should seem to have required more than Mr. B.'s usual audacity. Onkelos, too, gives a definite and limited meaning to the expression; ביום אדברתו *on the day following*.

קום *to arise*, is opposed to the verb שכב *to lie down*. 'Thou shalt speak of them in thy *lying down*, and in thy *rising up*,' Deut. vi. 7, ובשכב ובקום. 'When *I lie down* שכבתי I say 'when shall *I arise* אקום,' Job viii. 4. 'Man *lies down* שכב and *riseth not* לא יקום, ch. xiv. 12. It is equally evident that the words בשכבה and בקומה in Gen. xix. 33, 35, are thus opposed; the one meaning '*to lie down*,' the other '*to rise up*.' קום is one of the most common words in the Hebrew language, but there is not a single instance of its occurring in the sense of *marrying*, or, '*to marry*.' '*Rising up*' is the only rendering of which it admits in the passage before us. A more bold but more shameful assertion was never hazarded, than that 'the word קום embraces in the strictest sense the act of *marriage*.'

מאבדן '*by their father*.' '*Unknown to their father*,' says Mr. Bellamy, in his usual manner. מ prefixed to a noun is never used to signify *unknown*. The true and primary meaning of מ is correctly said by Mr. B. to be '*from*,' a sense which is strictly proper in the present instance. The efficient cause is frequently signified by a word with מ *mem* prefixed, and this is the manner in which it is employed in this passage.

With the facts of this narrative we are as strongly disgusted as Mr. Bellamy can be; but we cannot make this disgust a reason for subverting the plain meaning of words; we cannot permit our feelings to dictate *a priori* the sense which any narrative in the Bible shall assume; we must take its records as they are left us, and interpret them according to the rules of sound philology, apart from all such considerations.

Mr. Bellamy meddles with the narratives of the Bible only to distort them. This mischievous propensity discovers itself throughout the whole of his progress as a translator. The story of Hagar and Ishmael is related with great simplicity and effect by the sacred writer, and the Common Version is substantially a fair representation of the original. In Mr. Bellamy's version, it is a perfect riddle.

• Ch. xxi. 15. When the water in the bottle was spent, then she left the lad for another communication.'

'The word השִׁיחַ *ha sichim*, is translated *shrubs*; I shall confine myself to the literal meaning of the word, as I find it necessarily translated in other parts of scripture. This sense is only given in two places beside this, in neither of which can it possibly have any such meaning. See Job xxx. 4, 7.—Now whether we take שִׁיחַ *sichim*, under שִׁיחַ *siyich*, or שִׁיחַ *sichah*; it means, to be depressed, to be sorrowful; and in this state of mind, to be left to religious meditation.—Hence it appears, that she in her trouble made an application to God by the priest of the tabernacle—to procure what was necessary for his support, and for information.—תַּחַת *tachath*, because of.—And אַחֵר *achad* the same as in Ezek. xxxiii. 30, *another*. The preposition then truly reads agreeably to the original, and the obvious meaning of the sacred writer thus; Then she left the lad because of another communication.'

As to השִׁיחַ *ha sichim*, we would advise Mr. Bellamy to refresh his memory by looking into his own Translation, where he will find that he has himself rendered שִׁיחַ by '*plant*,' 'every '*plant* of the field,' Gen. ii. 5. We have thus his own authority for reading '*plant*,' or shrub; we need only, add that שִׁיחַ never means '*communication*,' nor אַחֵר without dependence on 'a foregoing word, *another*;' we therefore dismiss his '*because of another communication*,' as one of his absurd novelties, and adhere to the rendering of the Common Version.

Gen. xxii. 2, has universally been considered as containing a command from the Deity to Abraham, to offer up his son Isaac as a burnt offering, and this circumstance is usually represented as constituting the great trial of the Father of the Faithful. But says our great Hebrew Reformist, 'It is not *possible* to suppose 'any thing of the kind.' According to him, Abraham was directed to repair to a tabernacle at Salem, for the purpose of directing the inauguration of Isaac as the representative of the Messiah before the great congregation at Salem; the officiating priest of this tabernacle having the preparation and conducting of the sacrifices on the occasion! Now all this we might believe, had the sacred writer recorded any thing of the kind; but we cannot believe it on the simple word of Mr. Bellamy. Where is there a syllable about a tabernacle at Salem, or a great congregation, or the inauguration of Isaac, or an officiating priest, or a sacrifice prepared at Salem? Assuredly not in the narrative contained in the first nineteen verses of the 22d Ch. of Genesis. Mr. Bellamy's own translation of this part of the Bible, shall however be laid before our readers, as it will prove the matchless folly of its Author.

'1. Now it was after these transactions, that God proved Abraham: and he said to him, Abraham, and he answered, Here *am* I.

'2. Thus he said, Take now thy son, thine only one whom thou lovest, even Isaac, and depart; go to the land of Moriah: and cause him to ascend there concerning the offering, upon one of the mountains which I will mention to thee.

' 3. So Abraham rose early in the morning and girded his ass, then he took two of his youths with him; also with Isaac his son: now he had divided the wood of the offering, then they arose and went to the place of which God spake to him.

' 4. And on the third day, Abraham raised his eyes, and he saw the place afar off.

' 5. Also Abraham said to his youths, Abide you here with the ass, and I with the youth will go yonder: for we will worship, then we will return to you.

' 6. Now Abraham took the wood of the offering, which he laid upon Isaac his son; also he took in his hand, the fire, and the knife: then they went both of them together.

' 7. Moreover Isaac spake to Abraham his father, and he said, My father: and he said, Here am I, my son: then he said, Behold the fire, and the wood; but where is the lamb, for a burnt offering?

' 8. And Abraham replied; God will provide before him the lamb, for a burnt offering, my son: thus they went both of them together.

' 9. When they came to the place which God had mentioned to him, for Abraham had built there an altar; then he laid the wood in order, and he bound Isaac his son, and laid him upon the altar on the wood.

' 10. Now Abraham put forth his hand, and took the knife to slay his son.'

This translation furnishes in itself a complete refutation of the note. There were no spectators of the transaction on the mountain, exclusive of the parties themselves, Abraham and his son Isaac. Abraham took with him wood, and fire, and a knife, the materials for sacrifice, which proves that he did not know of any tabernacle, or priest, or sacrifice, already prepared, and subverts at once Mr Bellamy's *dictum*, that the command to Abraham in the 2d verse, should be read, '*and bring him to a burnt offering.*' As for Mr. Bellamy's remark, that the *lamed* prefixed to *עלה* *gnalah*, requires the same rendering as in Gen. iii. 21, *to*, the reader may look into Mr. Bellamy's Bible at Gen. iii. 21, where he will find *lamed* rendered *for*! In the other five instances in which *עלה* it occurs in this chapter, Mr. B. has himself rendered it, *for a burnt offering*; although for some capricious purpose, he has rendered it in verses 3d and 6th *of the offering*; and *ועלו לעלה*, v. 13, a phrase precisely parallel with *והעלו לעלה* in the 2d verse, he translates by '*he offered it up for a burnt offering instead of his son!*' Abraham then must have prepared to '*offer up his son*' as a '*burnt offering.*' The original Hebrew gives us in fact no other sense than that of the Common Version: '*Offer him there for a burnt offering;*' which is confirmed by the 12th and 16th verses: '*Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*' To what can this refer but to the antecedent requirement, which was intended to try the faith of the Patriarch? and where is this to be found but in the 2d verse, according to the correct tran-

slation of the Common Version? That this translation is accurate, will most satisfactorily appear to every person competent to the investigation of the text. *עלה* *gnalah* means a 'burnt offering'; when it occurs with a ל lamed prefixed, its signification is, 'for a burnt offering'; and when a noun or pronoun precedes the word with or without a verb, the person or thing signified by the noun or pronoun, is the subject offered,—the *עלה* *gnalah*, or 'burnt offering.' Lev. ix. 2, וְאֵל לְעֹלָה 'and a ram for a burnt offering.' In Gen. xxii. 13, the word *gnalah* לְעֹלָה with a lamed ל prefixed occurs, and is rendered by Mr. B. 'for a burnt offering;' the subject of this burnt offering was a ram, אֵיל, to which the pronoun in the compound word וְהָעֹלָה relates, which is correctly rendered 'and he offered it for a burnt offering.' The construction in the 2d verse is identically the same. *עלה* *gnalah* with ל lamed prefixed, cannot have any other meaning than, 'for a burnt offering';—the pronominal affix in the verb וְהָעֹלָה relates to the preceding noun בֶּן, denoting the subject of the *עלה* *gnalah*, 'burnt offering,' the entire clause therefore can only be construed and read as in the Common Version, 'and offer him (ו i. e. בֶּן thy son) for a burnt offering.'

'V. 12. For now I know that thou fearest God. The translators have rendered the word יָרָא *yerea*, *thou fearest*, which is wrong. It is the third person singular preter in *kal*, literally, he feareth, or reverenceth, viz. that Isaac feared God.'

Mr. Bellamy should have consulted his grammar (from which he has much to learn) before he pronounced the translation of this word in the Common Version, to be 'wrong.' יָרָא in this place is not the third person singular preter in *kal*; but the participle present construed with the second personal pronoun תָּרָא *thar*, and is correctly translated in the Public Version, 'thou fearest God.' The translators knew their business a great deal better than Mr. Bellamy.

Ch. xxv. 8. '*He was gathered unto his people.*' From this expression, Mr. Bellamy attempts to silence the objection that the writings of Moses do not say any thing concerning a future state.

'But were this passage attentively read by them (the objectors,) they would be obliged to acknowledge their error. Abraham, as to his mortal body, was not gathered to his people; he was a Chaldean, and his ancestors were buried in his native place in Chaldea; thus it plainly means that the soul of Abraham was gathered to those just men the patriarchs, who in succession had taught the people to worship God; who like him received the divine commands from the mercy-seat; also to all those who had departed in the true faith: hence the propriety of the expression, *and was gathered unto his people.*'

Mr. Bellamy is a very unfortunate man. In this very chapter

he has informed us, that the sacred writer is silent respecting Ishmael's having any thing to do with the true worship of God; that Ishmael did not labour in establishing the true worship of God; and yet this same expression is used in reference to him! '*he* (Ishmael) *was gathered to his people*, ch. xxv. 17.' What becomes of his attempt to convince objectors of their error? and here we cannot help referring to Mr. Bellamy's insolent declamation against the authors of the Common Version, whom he charges with rendering ch. iii. 22, so as to encourage the belief that death is an '*eternal sleep*.' King James's translators have presented us a Bible replete with proofs of a future life. A resurrection both of the just and the unjust, and a judgement to come, occupy a prominent place in their Translation, as the solemn doctrines of inspired men. Infidels reject the whole Bible, disputing its Divine authority. Do they reject it, under the idea that it teaches an eternal sleep in death and impunity for sin? Our Author knows that their reasons for rejecting it are of a totally different nature, and his insinuations are therefore most disgraceful to him. Men of the greatest seriousness, men full of Christian hope as to futurity, have professed themselves unable to perceive in Gen. iii. 22, the doctrine of a life to come; nor, bold as he is in declamation, does it appear from Mr. Bellamy's capricious and incorrect version of the passage.

'Ch. xxvi. 29, *That thou wilt do us no hurt*. רָעָה *raagnah*, is translated *hurt*, but this vowel form of the word has no such meaning in scripture. It signifies *to feed*, Jer. i. 19; Ezek. xxxiv. 23, *he shall feed*; Mich. v. 4, and *feed*, so that the translators have mistaken the meaning.'

For the translation in the Common Version Mr. Bellamy substitutes, '*If thou wilt procure supply before us*.' Had he been able to distinguish a noun from a verb, he would have discerned the correctness of the Common Version, and seen the futility of his reference. 'This vowel form of the word, occurs in numerous instances, in all of which, *evil*, or *hurt*, or *injury*, is unquestionably its meaning, and this meaning Mr. Bellamy himself gives to 'this vowel form of the word' in ch. xxxvii. 2, '*evil*!'

Mr. Bellamy, we have already seen, opposes the representations of two Apostles; he is hardy enough to contradict a third, the Author of the Epistle to the Hebrews, who informs us that "for *μιας βρωτης* *one meal* Esau sold his birth-right." But, says our Hebraist, 'it is absurd to suppose that Esau 'could sell his birth-right for a mess of pottage.' The text says, that Esau being faint and ready to die, acceded to Jacob's solicitations to part with his birth-right for an immediate supply of food. Mr. Bellamy says, that Esau had rendered himself ineligible to succeed to the office of the priesthood, and this is

the meaning of his being *faint* ! The ineligibility of Esau, he informs us, was the consequence of his having married the daughters of the idolaters of the land. And then after this Mr. Bellamy, in the very next note, asserts that

‘ Esau, who was evidently at that period considered as the rightful heir to the priesthood by Isaac and Jacob, and who must for this reason, have been in the exercise of the office, declared to Jacob that he was weary of *rites, ceremonies, offerings, and sacrifices* ; and entreated him to accept of it, that he might join the spurious worship of those who had adopted a state of things *under Adam*, or under the Adamic primeval state, viz. offerings of the fruits of the ground without sacrifice.’

If Esau had rendered himself ineligible to the priesthood at that period, how could Isaac and Jacob consider him as the rightful heir to it, and how could he be in the exercise of his office, when, on his defection, which had already taken place, Jacob, as Mr. B. informs us, had succeeded to it? Mr. B.’s fictions are not even consistent. The history affords no evidence of Esau’s being married at this period, nor does it contain a particle of information on the subjects with which Mr. Bellamy has embellished his Bible. His Hebrew is of the usual kind. ‘ The word *הלעניתי halgniteeni*, is rendered, feed me. But this word cannot be thus understood, it is only translated so in this passage ; for in no part of Scripture is it ever rendered to satisfy hunger.’ The fact is, that the word is used but once in the Hebrew Bible, namely, in this very passage ! *וַיֵּן* which Mr. B. affirms, means, not ‘ *pottage*,’ but ‘ *a sacred sacramental repast*,’ denotes the article or substance from which a repast was prepared, and in all the instances of its use in the Bible, signifies the matter of a common meal for the purpose of satisfying hunger. *וַיֵּן* means faintness from exhaustion, having reference to Esau’s answer, “ *I am going to die ;*” so the word is used in 2 Sam. xvii. 29 : “ The people is hungry ” and *וַיֵּן* weary (exhausted) and thirsty in the wilderness.”

The preceding extract affords a fair specimen of the style and spirit of the Notes. Mr. Bellamy every where describes tabernacles, and priests, and sacraments, and preaching. When Jacob rested at Bethel, (Chap. xxviii. 11.) ‘ he was,’ says this gentleman, ‘ as the representative head of the Church, well known to the officiating priest at this tabernacle at Bethel. The *offerings, sacrifices, rites, ceremonies, statutes, ordinances, and laws*,’ as described in the book of Leviticus, ‘ were always the same from the beginning.’ p. 109. The refreshment provided for Isaac, (Chap. xxvii. 17, 25.) was a *sacred sacramental repast* ‘ which,’ says our Author, ‘ is retained in Christian churches to the present day !’ p. 110. Chap. iii. 24, according to him, describes the institution of a place of worship, ‘ with the sacred fire with the incense in the censer which was taken

' by the high-priest within the veil, in the Holy of Holies before
' the Cherubim !'

Leaving these reveries, we must devote a few more words to Mr. Bellamy's self-contradictions. His work is indeed quite a curiosity in this respect. To display in their proper light the inconsistencies and contradictions to which we refer, we shall insert a table of passages which might, without difficulty, be enlarged for the entertainment of our readers, exhibiting Bellamy *versus* Bellamy.

' We find that the Cherubim, the Shechinah, the URIM and THUMMIM, were *continued* under the Mosaic dispensation, and that by these divine symbols, God communicated his will. Now as the divine goodness had by these symbols of his presence communed with man *from the fall*, so likewise when he established the covenant with Noah, *they were continued* as the appointed means of communication.' p. 58. Gen. xi. 7.

' זקן Zaakeen means a very old man.' p. 84.

' Abraham was זקן zakeen, old.' Chap. xxiv. 1.

' We find from the translations recorded in this chapter that he (Abraham) was a person of great consequence and dignity. We have the testimony of Trogus Pompeius, who says, 'the Jews derive their origin from Damascus, a famous city of Syria; their kings were Abraham and Israel.' which is perfectly consistent with scripture authority, where it is said, he was a *mighty prince*. Chap. xxiii. 6.' p. 64 Gen. xiv. 13.

' The word יָגַע yaggaang, rendered 'he gave up the ghost,' means to be employed in a very laborious work. This word is rendered in the new translation, 'thus Abraham had laboured.' Note, p. 102. Chap. xxv. 8.

' Sarah heard it in the tent door, which was *behind him*.' These words thus rendered, are not consistent with the original, and cannot be applied to make sense of the passage. The word

' With the Israelitish church it pleased God to communicate with his people by the URIM and the THUMMIM; but in this church which was *prior to the time of Moses*, we do not meet with URIM and THUMMIM; God communicated with man *only* from the Cherubim.' p. 76. Gen. xviii. 1.

' זקן Zaakeen cannot be rendered by the words 'an old man,' in any part of scripture ! p. 102.

' Chap. xxiii. 6. The word אֱלֹהִים Elohyim, is in the Common Version rendered *mighty* : but this is evidently an error. The translation, a *mighty prince*, cannot be applied to Abraham at this period, as he was not a temporal prince, he had not even a place to bury his dead.' p. 97.

' So he expired, thus died Abraham.' Chap. xxv. 8, text.

' — and Sarah heard at the opening of the Tabernacle, for she was *behind him*.' Text, Chap. xviii. 10.

which is rendered '*behind him*,' is to be translated '*and he followed him*' — אחריו והוא *va hua achearaa*, '*and he followed him*;' that is, the stranger who was the speaker to Abraham, followed him.' Note, Chap. xviii. 10. p. 76.

'זקנים *Zekunim*' is a plural noun, and means *elders* in all the scripture when truly translated, therefore בן זקנים, does not mean *a son of his old age*.' Note, Chap. xxxvii. 3.

'זקנים *Zekunim* is translated '*old age*' by Mr. Bellamy in Chap. xxi. 2, בן זקניו, '*a son in his old age*.' v. 7. בן זקניו, *a son in his old age*.' In Chap. xlv. 20, he translates זקנים ילד, '*Son of his old age*.'

We had almost overlooked a passage which we promised to notice. קרא לו Chap. xxxiii. 20. is translated by Mr. Bellamy, '*he preached before him*;' a strange rendering at all events: had it however been before a congregation, it might have passed; but Jacob, a mortal preaching before God, is a surprising spectacle. This very expression however he has rendered in Chap. xxxi. 47. '*he called it*;' an intelligible phrase, according with the reading of the Common Version.

We here conclude our examination of Mr. Bellamy's version, not because we have exhausted the materials which it supplies for our critical strictures, (for an abundance of them yet remain unnoticed,) but from the apprehension that the Article has for every important purpose been sufficiently extended. A version more at variance with the principles on which it was professedly undertaken, it would be impossible to mention: the Author has set at defiance every rule by which a translator should be governed. While professing a rigid adherence to the literal import of the original, he has given the Hebrew terms meanings entirely at variance with the usage of the sacred writers.

So serious and so numerous are his errors, that had preceding translators indulged in similar freedoms, the real import of the Scriptures must ere now have been quite obscured, and of all books the Bible would have been the most corrupt. For the length to which the present Article has extended, we assign no other reason than the high patronage which this new translation has obtained, and the industry employed to recommend it as an important work, both of which are most unworthily bestowed upon it. If the tone of our strictures has partaken of severity, the utmost severity is amply justified by the arrogant manner in which its Author has contemned and aspersed the most learned, the most upright, and the most pious of Hebrew scholars, not less than by the numberless errors and gross corruptions of which he has been guilty. The appropriate title to this production, would be, *The Holy Bible perverted from the original Hebrew, by Mr. John Bellamy.*

ART. XIII. SELECT LITERARY INFORMATION.

•• *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

An interesting MSS. has been lately received from America, containing a Narrative of the Wreck of the Ship *Oswego*, on the coast of South Barbary, and of the sufferings of the Master and the Crew while in bondage among the Arabs, interspersed with numerous remarks upon the country and its inhabitants, and concerning the peculiar perils of that coast. By Judah Paddock, her late Master. The work is now in the press, and will be published in the course of the present month.

The second edition of Miss Lucy Aikin's *Memoirs of the Court of Queen Elizabeth*, will appear on Wednesday, the 2nd of September.

In a few days will be published, a translation of M. P. Orfila's directions for the treatment of persons who have taken poison, and those in a state of suspended animation, together with the means of detecting poisons and adulterations in wine; also of distinguishing real from apparent death.

The Rev. S. Clapham, of Christ Church, Hants, will shortly publish the *Pentateuch of Five Books of Moses* illustrated; containing an *Explication of the Phraseology*, incorporated with the Text, for the use of Families and Schools.

Mr. Brougham is preparing for publication, a Letter addressed to Sir S. Romilly, on the abuse of public charities.

Miss Trimmer is preparing a sequel to Mrs. Trimmer's *Introduction to the knowledge of Nature and the Scriptures*.

No. VI. of *Lives of Illustrious Men*, is nearly ready for publication.

In the press, *Death*, an essay.

Proposals are issued for publishing by subscription, a new edition of the works of the Rev. John Flavel, one volume to be published every three months, price 10s. 6d. each.

Dr. Jones's new translation of the *Four Gospels* into Welsh, will be published in a few days, in a 12mo. volume.

In the month of December, 1818, will be published by subscription, in 2 vols. 12mo. with a list of subscribers, price 5s. 6d. *Sunday School and other Anecdotes*, chiefly original, *Catechetical Exercises*, mostly from Scripture, and other interesting matter, relative to the instruction of the rising generation. By Geo. Russell. Dedicated, by permission, to H. R. H. the Duke of Sussex, K. G. &c. &c.

Sir Charles Morgan (already so well known to the literary world by his *Appendixes to Lady Morgan's Work on France*;) has just put to press his *Sketches of the philosophy of life*.

Lady Morgan is also now in London, superintending the printing of another national tale, entitled *Florence MacCarthy*.

The little treatise lately announced, on the *Art of preserving the Feet*, is just ready for publication.

Just received from the continent, and preparing for immediate publication, the life of Las Casas up to his return from St. Helena, communicated by himself, containing authentic details respecting the voyage to, the residence, the manner of living, and the treatment of Buonaparte at St. Helena. Also, some letters which were not forwarded to their destination by the British government.

M. Kotzebue is preparing for publication his account of the Russian Embassy to Persia. It will appear at the same time at London and Weymar.

A series of *Essays on English Manners*, on the plan of the *Tatler—Looker-on*, &c. are now in a course of publication in the *Literary Gazette*. They are written by a noble author, who has assumed the name of the *Hermit in London*.

Alex. Chalmers, esq. has undertaken the *Abridgement* of the Rev. J. H. Todd's edition of Dr. Johnson's *English Dictionary*; Mr. Todd having declined any

concern in it, on account of the state of his health.

The Rev. J. Bellamy is printing a second edition of his *Concordance to the Bible*, in quarto; and another edition in an octavo volume.

Dr. Brewster has in the press, a *Treatise on the Kaleidoscope*; including an account of the different forms in which some ingenious opticians have fitted up that instrument.

Dawson Turner, esq. will soon publish the remaining portion of his coloured figures and descriptions of the Plants referred, by botanists, to the genus *fucus*.

The Rev. H. J. Todd is preparing a work on Original Sin, Free-will, Grace, Regeneration, Justification, Faith, Good Works, and Universal Redemption, as maintained in certain declarations of our Reformers.

The Rev. Dr. John Fleming will soon publish a general view of the structure, functions, and classification of animals, illustrated by engravings.

Mr. Edwards, author of a treatise on algebra, is printing a treatise on the Latin and Greek prosodies, in which all difficulties relating to accent and quantity, are explained.

Mr. Stanley, assistant surgeon and demonstrator of anatomy at St. Bartholomew's Hospital, is preparing for publication, a *Manual of Practical Anatomy*, for the use of students engaged in dissections.

Preparing for publication, a complete List of the Medical Lectures delivered in London, the terms, hours of attendance, &c.

In the press, *Memoirs*, biographical, critical, and literary, of the most eminent Physicians and Surgeons of the present time in the United Kingdom, with a choice collection of their prescriptions, and a specification of the diseases for which they were given: forming a complete modern

extemporaneous pharmacopœia; to which is added, an Appendix, containing an account of the different medicinal institutions in the metropolis, scientific and charitable.

Shortly will be published in 8vo, the *Nativity of H. R. H. the late Princess Charlotte Augusta*, calculated from the astronomical Tables of Dr. Edmund Halley, late Regius Professor of Astronomy at Greenwich, including every Arc of Direction in the Zodiac, with their genuine and natural effects, combined with the measure of Time, used and practised by the learned Claudius Ptolemy, and adjusted in proportion to the Sun's Geocentric Motion in the Ecliptic. To which is added an important and interesting calculation of seven remarkable nivities, the parties being now living. By John Wortdale, senior.

Mr. J. Robertson will shortly publish, *Religious Liberty*, in its application to the case of the Old Meeting House, Wolverhampton; with Remarks on the conduct of the Editors of the *Congregational Magazine*.

In a few days will be published in 8vo. *An Inquiry into the influence of situation on Pulmonary Consumption, and on the duration of life*. Illustrated by statistical reports. By John G. Mansford, Member of the Royal College of Surgeons of London.

In the course of September will be published (dedicated to the youth of the British Isles) *The Fables of Esop and others*, with designs on wood, by Thomas Bewick.

In the course of the present month will be published, in two handsome vols. 8vo. *Sermons on miscellaneous subjects*, selected from the MSS. of the late Rev. E. Robson, M. A. for 37 years Curate and Lecturer of St. Mary, Whitechapel. By the Rev. H. C. O'Donnoghue, A. M.

ART. XIV. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The Cathedral Antiquities of England. By J. Britton, F. S. A. No XVII. being No. III. of York Cathedral.

Also, by the same author, No. I. of *Chronological and Historical Illustrations of ancient English architecture*.

•• This Number contains the follow-

ing engravings of early specimens of the circular style: 1. Ground Plan and Plans at large of Iffley Church, Oxfordshire. 2. Elevation of the west front of the same. 3. Western door-way of the same. 4. Door-way to the south porch of Malmsbury Abbey Church. 5. Elevation of the east end of St. Cross Church. 6. Tower of Earl's Barton

Church, Northamptonshire. 7. Doorway and parts at large of the same. 8. View of the Crypt of St. Peter's Church, Oxford.

The History and Antiquities of the Abbey Church of St. Peter, Westminster; including Notices and Biographical Memoirs of the Abbots and Deans of that foundation. By Edward Wedlake Brayley. With graphical illustrations (consisting of plans, views, elevations, sections, and details) by the proprietor, John Preston Neale. Vol. I. imperial quarto, 7l. 4s. royal quarto, 4l. 16s.

BIBLIOGRAPHY.

A List of the Numbers and Prices of the valuable Library, and collection of Prints, Drawings, &c. of W. Roscoe, Esq. which were sold at Liverpool in 1816. 8vo. 7s.

Ford (of Manchester)'s Catalogue of a curious and valuable collection of books, 1s. 6d.

EDUCATION.

Advice to the Teens; or Practical Helps towards the formation of one's own Character. By Isaac Taylor, Minister of the Gospel at Ongar, 12mo. 5s.

Outlines of Philosophical Education, illustrated by the method of teaching the logic, or first class of philosophy, in the University of Glasgow. By George Jardine, A. M. F. R. S. E. Professor of Logic and Rhetoric in that University. 8vo. 12s.

A Sequel to the French Exercises of Chambaud, Hamel, Perrin, Wanostrucht, and other Grammars: being a practical guide to translate from English into good French. On a new plan, with grammatical notes. By G. H. Poppleton. 12mo. 3s. bound.

A Key to Poppleton's French Exercises, 12mo. 2s. 6d.

Conversations on Algebra; designed for those who have not the advantage of a tutor, as well as for the use of students in schools. By William Cole, 12mo. 7s.

The Pronouncing Instructor; or, General Readers' Assistant in the pronunciation of difficult Greek, Latin, and Scripture proper names; the names of eminent modern artists, and men of science; distinguished characters and notorious, who have appeared on the theatre of Europe within the last thirty years; and geographical names of places. To which are added, Latin and French words and phrases, with their

pronunciation and meanings. By Christopher Earnshaw, author of a much-approved portable Explanatory Pronouncing Dictionary, and an English grammar. 1s. 6d.

Profitable Amusement for Children; or, Familiar Tales; combining useful instruction with pleasing entertainment. 18mo 2s. half-bound.

The Metamorphoses, or Effects of Education; a Tale. By the author of Aunt Mary's Tales, &c. 2s. 6d. half-bound.

Ipswich Reading Lessons; selected from the Holy Scriptures, and adapted to the improved system of education, for instructing both adults and children, by Richard Dykes Alexander. On 62 folio leaves. Second edition. 10s. 6d. in a case.

Arithmetic in Theory and Practice; in which every example is original; and mercantile computation rendered more easy and concise by the application of decimals, including the principles of mensuration, and a concise system of algebra. By John Matheson, Royal School, Margaret Street, Cavendish Square. 3s. bound.

Theory and Practice of Book-keeping, adapted to the capacity of youth; also, remarks on bills and promissory notes; the nature and origin of trade, and other information for persons intended for business. By John Matheson, author of Arithmetic in Theory and Practice. 1s. 6d.

The Juvenile Class Book; or, Sequel to the Child's Companion; in four parts, methodically arranged and adapted to the capacities of children who have made some progress in reading. By B. W. Putsey, Master of the Classical and Mathematical School, Pickering. 2s. bound.

MEDICINE.

On the Nature and Treatment of Tetanus and Hydrophobia; with some Observations on a natural classification of diseases in general. By Robert Keid, M. D. Licentiate of the King and Queen's College of Physicians in Dublin, Member of the Royal Medical Society of Edinburgh, &c. 8vo. 7s. 6d.

MISCELLANEOUS.

A Concise Description of Endowed Grammar Schools in England and Wales. By Nicholas Carlisle, F. R. S. M. R. L. A. & F. & S. S. A. Very ele-

gantly printed, with fac-similes of seals, &c. 2 vols. 8vo. 2l. 16s. boards.

* * For the convenience of illustration, a very small number of copies are printed on large paper, price 4l. 4s. boards.

A series of Essays on several most important new systems and inventions, particularly interesting to the mercantile and maritime world, ship-builders, underwriters, &c. By Abraham Bosquet, Esq. late one of his Majesty's Commissioners of the Musters. royal 8vo. 10s. 6d.

Histrionic Topography; or, the birth-places, residences, and funeral monuments of the most distinguished actors. Illustrated by engravings, executed by J. and H. Storer, and by historical and descriptive notices, written by J. Norris Brewer. 8vo. 12s.

On the Safety Lamp for Coal Miners; with some Researches on Flame. By Sir Humphry Davy. 8vo. 8s.

The Musical Tour of Dr. Minim, A. B. C. & D. E. F. G. With a description of a new-invented instrument, a new mode of teaching music by machinery, and an account of the Gullabaic system in general. 12mo. 2s.

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